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THE INFLUENCE OF LIBERALISM AND CAPITALISM ON AGRICULTURE

I.

SEVENTY years ago a nobleman of Mecklenburg, engaged in writing the history of his family, one of the most ancient of that particular realm, deplored the fact that its landed property had been disposed of toward the end of the eighteenth century. The individual responsible for the various transactions by which the estates were lost to the family enjoyed an enviable reputation as an administrator of public affairs. The newspapers of Hamburg of the time referred to him on more occasions than one. He occupied, among other positions, that of minister of finance to the Duke of Mecklenburg-Strelitz. Evidently the new ideas of an economic nature, opposed to the established immobility of real property, exerted an influence over him; he gradually disposed of all the estates of his branch of the family, in whose possession they had been for five hundred years. Although the historian referred to does not mention the theoretical aspects of the step undertaken by the distinguished member of his family hardly eighty years earlier, he declares, significantly enough: "Just as all old family fief-estates were disposed of in the eighteenth century, Christopher Albrecht also undertook the step fraught with such serious consequences, and sold the Dratow estates," which, let me add, included the village of that name. Continuing, the writer declares: "In accordance with general experience, the almost inevitable results of the disposal of its ancient estates will make itself felt to the family, unless it succeeds in obtaining once more firm and secure ownership of landed property. Because without such the genuinely aristocratic quality of a family can be sustained only with difficulty."¹)

In these few sentences it seems the two concepts of landed property, which have clashed in recent centuries, have found expression. The family historian, largely for reasons of a particular nature, realizes the evil results of mobilizing the land, making of it just another

commodity, to be speculated in, to be sold for the sake of immediate profit, mortgaged at will and without due consideration for the future welfare of the family or the common good. He had undoubtedly observed the results of the land policy inaugurated by Liberalism on numerous families of the nobility of his little country. After they had withstood the vicissitudes of five or six centuries, they were now, having lost the security proprietorship in the land granted them, largely dependent on a military career and, in their old age, on the pension their service had merited.

But it was not alone the landed nobility in the continental countries of Europe, especially of Central Europe, that was so affected by the mobility attributed to land by the new economic school of thought; the yeomen or farmers, and likewise the peasants, could not escape the results of the economic liberalization of the soil. Industry for a long time recruited not a few of its "hands" from among dispossessed peasants. How badly the farmers of Germany had fared under the new dispensation even ere the first half of the nineteenth century had drawn to a close, the declaration of the Central Committee of the Communist Federation, of which Marx and Engels were members, issued prior to March, 1848, reveals: "The mortgages on estates owned by farmers shall be declared property of the State: interest on these mortgages will be paid to the State by the farmers."²)

It is a fact, the German farmers and peasants were at that time, and for a long while afterwards, the victims of exploitation on the part of the money lenders. Frederick William Raiffeisen inaugurated his Peoples Bank, the prototype of our Credit Union, for the very purpose of rescuing the peasants of his district from the hands of the usurers. Referring to Westphalia, where the yeomanry had survived, a survey declares: "Because of the tenacity with which our farmer cleaves to the inherited land, many usurers consider it more advantageous to let the tillers of the soil work for

1) Kamptz, von, C. G. J. Die Familie von Kamptz. Schwerin, 1871, p. 327.

2) Kautsky. Die Agrarfrage, Stuttg., 1889, p. 444.

them and to take from them everything they may produce and what is not absolutely needed to sustain mere life, rather than to engage in the somewhat risky transaction of estate-butchery." In other parts of Germany dismembering of farm property was a chief means employed by the usurers to enrich themselves.

Once the original owners had been obliged to leave the estate, which in many instances had been handed down from father to son for many generations, the land was subdivided and each new farm plastered with a new mortgage. The farm-butcher, hated by the people, carried on under the protection of laws inaugurated, as William Cobbett would say, by the Philosophers, i. e., of the eighteenth century, whom this lover of the soil, of agriculture and the farmers despised and hated so. This farm butchery, practiced in Europe in the nineteenth century, would not have been tolerated in earlier times of the Christian era.

One of the most scholarly of the older economists of Germany, Wilhelm Roscher, favorable to the mobilization of property, asserts in the first place: "The legislation of most peoples has, when making the transition from a higher to the highest state of culture, removed the impediments to agrarian intercourse either entirely or at least reduced them to a large degree. The extreme of this tendency, which treats real property juridically as it does personal property, is designated as *mobilization of the soil*." Nevertheless he declares it "a characteristic opposition that, while in the middle ages the tendency prevailed to immobilize capital and labor (through the purchase of rents, *glebae adscriptio*), in recent times even real property is being mobilized."³) This opposition, founded in doctrine, is indeed fundamental for the consideration of the farm problem of the present, including that of our country.

The middle ages knew both alodial land or estate and fief. While the latter was held in feud by the grace of a prince or lord, and could, therefore, not be disposed of at will by the owner, the alod was the proprietor's own. But the prevalent concept of real property, consideration for the perpetuation of the family, relegation of the profit motive to the background and the widely accepted ideal of the obligation of the individual toward the common good prevented even the owner of an alod from abusing his rights.

Having stressed the extent and importance of the influence exercised by the Church in medieval times, Dr. Heinrich Contzen in a valuable but forgotten treatise on the "History of Economic Literature in the Middle Ages," states: "It is but natural that the political economy of the middle ages should have experienced the influence of the Church. It is, in fact, evident from the discussions of the various and far-reaching aspects of such questions

as the beneficialness or reprehensibility of wealth, the taking of interest, the care and assistance of the needy, profit from trade and commerce, etc." Since the Church depended so largely on tithes, she had, he thinks, a direct interest in all things pertaining to agriculture. But Contzen also realizes: "The Church could not, on the other hand, neglect to take into consideration her higher obligations to translate into everyday life the great Christian ideas, to realize them in truth, and that spiritual means will not prove efficacious finally, where the economic foundations of society are weak or endangered."⁴)

The economic history of Europe bears out the correctness of these contentions. After all, the feudal system, influenced from its inception by the Church, survived for five centuries, while the end of modern Capitalism came in sight within a little more than a hundred years after Adam Smith had, as it were, established its theoretical basis.

Since the reconstruction of society, according to the tenets of *Quadragesimo anno*, dare not neglect to take into account the present condition of agriculture and the condition of the tillers of the soil the world over, it may not be amiss to recapitulate some of the fundamental demands essential for the reform of existing evils. The Dominican Weiss insists: "Firstly, the ownership of land is, in the widest sense of the word, the original form of all property. All mobile property is a fruit of the former only and depends on it, as long as it is worth while property. But immobile property must receive treatment different from that accorded mobile property. In this instance the Roman law, due to its abstract conception of property, has caused grave injury. Although it has not denied the difference between mobile and immobile property—it was impossible to do so—it has not emphasized this difference sufficiently. The ancient Germanic law was wiser in this respect; hence while, on the one hand, it put obstacles in the way of breaking up immovable property and a too free exercise of power over the land, it assigned, on the other hand, important public rights and obligations to landed property." The distinguished Dominican adds that the "essential qualities of immovable property are stability or restrictedness and organic unity." The disadvantages and difficulties that attach to these conditions, Fr. Weiss insists, should be equalized by mobile property, which must not, however, "drag after it the immobile or landed property."⁵)

Essentially, this conception is founded in the idea of ownership given by St. Thomas; it should, he says, be so conceived that the thing may be one's own, but the use of it common. "According to these ideas," says Archpriest Dardano, "the assertion is very logical that

⁴) Loc. cit., Berlin, 1872, p. 49.

⁵) Soziale Frage u. Soziale Ordnung, 4. ed., vol. 2, Freiburg, 1904, p. 923-24.

³) Nationalökonomie d. Ackerbaues. 14. ed., Stuttgart and Berlin, 1912, p. 415.

private property has a social function which the owner ought to keep in view when exercising his right." But not the owner alone; public authority also must do so. Because of the very nature of land and soil, and their economic and social importance for individuals, the family and the common weal, legislation must accord with the teaching that "a proprietor should always remember that, if the ownership of a thing is his, yet the use of it is, under given conditions, common to the whole human race" (Dardano). The soil must, therefore, be protected against exploitation and deterioration, and whatever tends to induce these, as, for instance, speculation in land and the unlimited right of mortgaging the soil, intended to sustain the human family for an indefinite period of time on this earth.

(To be concluded)

F. P. KENKEL

PRIMITIVES IN THE MIDST OF A CIVILIZED NATION

FILIPINOS take pride in the fact that their nation is the only one in the East possessed of a Christian civilization. Because of this they have gained an undeniable superiority over all other peoples of the Pacific and Indian Oceans, and it is upon this possession they base their right to rule their own country independently.

Their civilization has penetrated, over a period of several centuries, all of the populated islands (466 of the 7083 isles of the archipelago have an area of one square mile or more), and generally speaking it is not inferior in the provinces—with their many villages called *barrios*—to that of the leading cities. However, various tribes have not thus far enjoyed the benefits of the Christian civilization of their neighbors.

These tribes live in the mountains, eighty percent on the steep mountain ranges and in the sinuous and deep valleys of the Mountain Province. The Spaniards referred to them as "remontados" because they are probably the oldest inhabitants of the Philippines next to the *Negritos* (Pygmies). Gradually, however, they have been pushed toward the mountains by later tribes having a higher culture and able to drive them to less favorable regions. Today members of these tribes are known by the generic name "Igorots," although strictly speaking the term applies to the tribe residing in the center of the province, i. e., the natives living in and near Bontok. Others of the group are the *Ibaloy*s, *Kankanay*s, *Ifugaos*, *Kalingas* and *Isnegs*. The census of 1939 disclosed there were approximately 250,000 Igorots of which the *Ifugaos* were by far the most numerous (70,000).

Each tribe has its characteristic temperament, reflected in its own peculiar customs, way

of life and beliefs. These traits distinguish one tribe so much from the other that the impression is gained they have nothing in common except the G-string and their means of subsistence, i. e., rice and sweet potatoes.

Bring together one representative of each tribe and permit them to discuss some subject on which their particular interests are in conflict, and you will be astonished. Beyond question the Bontok Igorot, with his long hair and *soklong* (a kind of small rattan hat), with head-axe and tattooed breast, would consider himself the leader and would stubbornly impose his will and preference. The *Isneg*, lazy and sleepy, would soon find a stone nearby on which to sit, allowing the others do whatever they chose. The passive *Ibaloy* would stand to one side, agreeing or disagreeing with everyone who agreed or disagreed; the *Ibaloy* is extremely indolent. The *Kankanay* would immediately side with his Bontok neighbor. The haughty *Kalinga* would manifest his displeasure, but would soon cease arguing and plan to decide the issue with a treacherous blow of his axe when the opportunity presented itself. Finally, the *Ifugao*, the diplomat, would try to persuade the others to his way of thinking but, realizing he is no match for the Bontok Igorot whose weapon is a head-axe while his is only a large knife, he would be inclined to settle the matter with the spear left in his house, in an "unexpected" way for the Bontok Igorot.

The temperament of the women as a rule resembles that of the men and it is a characteristic fact that the stubbornness and war spirit of each tribe varies in inverse proportion to the amount of clothing worn by the women. For instance, Bontok women wear only a short skirt, whereas the farther away from Bontok you go the more clothes you will find the women wearing. Hence, the *Isnegs* and the *Ibaloy*s, living in the extreme northern and southern sections of the province, wear colored, striped upper garments with long sleeves; and these people are among the most peaceful of the tribes.

It is no wonder the various gatherings for the sacrificial celebration of feasts differ so much from one another. On such occasions the Bontoks and the *Ifugaos*, and to a certain extent also the *Kalingas*, are wild drunkards, trouble-makers, and fighters, while the others can sit quietly in their places for hours; the latter will not struggle for a piece of meat, for example, and those who are drunk will peacefully chant their imaginary exploits.

Because of their isolation these tribes have remained ignorant of the civilized ways of the other Filipinos. In explanation, it should be pointed out these groups have been isolated because of their head-hunting practices, and as a result the difference in temperament and customs has been continually strengthened. However, it is undeniable all the natives must have originated from the same stock. Not only are

their several languages quite similar to one another, but likewise the fundamentals of their religion, although widespread differences in ritual do exist. But as regards their social life great divergence is hardly possible, since all their customs are but the practical expression of their beliefs and are therefore sacred in the true sense of the word.

All the Igorots are, indeed, complete animists. For them everything in nature is endowed with a soul, and all transcendent powers of nature are gods and spirits. Thus the Thunderers, the Typhoons, the Earthquakers, the Sun god, the Moon god and the Star goddesses are represented as the owners of fire and the color of the blood; hence these are the war gods, the authors of sudden death and murder. Rice culture is controlled by Rice gods who make the rice grow from the Underworld, who make it bear fruit and ripen from the Skyworld, and supervise the conservation of crops in the granaries from the Downstream Region. Large stones, rivers, wells, forests, great trees, mountain peaks, etc., are the abodes of many spirits, male and female. And there are Fecundators, Harassers, Hunters, Spearmakers, Weavers and especially a large number of "sickness givers." Last but not least are the ghosts of ancestors who constantly exert an influence on the living.

The members of these tribes have only a confused idea of a Supreme Being. They do not worship Him for "He is good anyway"; it was He Who taught them how to deal with the other gods and spirits in order to avoid the evils they are continually visiting upon men, or to gain their protection and assistance. This explains the innumerable sacrifices at which the natives offer the gods the souls of slaughtered pigs, cows, water buffalos, chickens, and also the souls of the rice they cook, the rice wine they drink, and the betel nuts they chew during the services. These souls are given in exchange for the soul which the gods or spirits have stolen; and it is quite obvious they have stolen a soul, otherwise how could anyone be sick or sterile, or why should a native be so foolish as to sell his rice fields or repudiate his wife, and why should he steal or enter into a dispute with his neighbor or dream—in a word, why should any evil befall him if a supernatural being has not taken hold of his soul or part of it in one way or another.

It is apparent these numerous and useless sacrifices exert an enormous influence on the lives of the Igorots. They check advancement and are the cause of poverty, often of hate and murder. The sacrifices are sacred not only because they are ritualistic offerings to supernatural beings, but also because they inhere in custom, even as do penalties for theft, slander, illegal divorce or other crimes. And there is an obligatory mode of procedure just as in the sale of a rice field, the construction of a home, arrangement for a marriage, initiation of a rela-

tive into the science of rites or agency. All customs are sacred. Accordingly, those who would disregard them would incur universal reproach and life would not be worth living.

But such people must be civilized! They are deserving of assistance because they are good-natured and simple. It will be a difficult undertaking, but one eminently worth while, for the lives of the Igorots are miserable. There is need of roads, authority must be established, and above all schools are necessary as means to educate the people. The civil authorities have cared for many of these needs, but even all this will not civilize the natives or mitigate their hardships, unless something sacred is given them, unless they stop believing in their innumerable gods and spirits who compel them to offer sacrifices. The task belongs to the missionary who can convert their minds and at the same time civilize them. All attempts from other sources must necessarily fail.

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THE IDEA OF CHRISTIAN FATHERHOOD

(Concluded)

THERE are those who desire to save humanity and civilization in other parts of the world. But let us rescue the family here and now, let us restore the dignity of Christian fatherhood and we will save America and the world. For Christian fatherhood is that modeled after the fatherhood of God. And as God the Father is provident, merciful, just and, if need be, stern, so must also be the Christian father. But above all, God is benevolent. He loves His children more than all other creation. He "makes His sun to rise on the good and the evil, and sends rain on the just and the unjust" (Matt. V, 45). In like manner should the Christian father bestow loving care upon all of his children, and even more upon the so-called "black-sheep" present in almost every little flock.

But such love is not identical with mere sentimental affection. Tender attachment does not exclude determined paternal leadership and authority. There cannot be true love at the expense of the future spiritual balance and happiness of the child. And let us not mistake unfairness, impatience or lack of understanding for strictness and severity. Genuine joy, and even innocent fun, are indispensable elements in the atmosphere required for the rearing of mentally and religiously equable children, for "grace builds on nature." You fathers, says the Apostle, provoke not your children to anger; but rear them in the discipline and admonition of the Lord . . . do not provoke them to anger, that they may not be discouraged (Ephes. VI, 4; Col. III, 21). A good father has a proper conception of God, "our Father," and

follows Him in the discharge of his duties as a father of his children, images of God who have been redeemed by the precious blood of His Son.

Such a father fulfills a real and true priesthood in the family, called by St. John Chrysostom—the "Apostle of the Laity"—an *ecclesia domestica*, a little domestic church. The husband and father is the head of this small congregation, "just as Christ is the head of the Church" (Eph. V, 23). Christian marriage is in a sense, therefore, the germ-cell of the Church, around which this domestic church develops.¹⁾ The parish is composed of, and constitutes, a union of these little "churches," while the union of parishes forms the dioceses and the dioceses in turn form the Universal Church.

The Church cannot do without the family, for it gives her children, training them in the spirit of the Church. The cell, on the other hand, cannot live very successfully outside the body; it is from the Church and her sacraments the Christian family draws its strength and finds its stability. The family not only constitutes the natural substratum of the Church, but through the sacrament of matrimony functions of itself as a sacred, grace-dispensing unit of the Mystical Body. The parents perpetuate in their children and in their children's children their own devout faith. "The Christian family," writes K. Adam, "is the nucleus of the lay apostolate, of that faith which awakens and enkindles faith, which continually flames up anew and through whole generations gives testimony to Christ."²⁾

The importance of the family for the natural and supernatural growth of man can hardly be exaggerated. While admittedly few will deny this in principle, many, even Christians, and among them not a few in responsible positions, do not draw therefrom the logical, practical conclusions. That the Christian family has been able to stand its ground through the centuries is without doubt due more to the grace flowing uninterruptedly from the sacrament of matrimony than to natural support and encouragement. Despite all that has been said and written regarding the significance and exalted state of marriage and the family, many who are devoted to a life of extra-worldly asceticism still consider them a compromise with the world, a "marginal Christianity" relegated to the outer fringes of religious life.

Such persons, however, should not overlook the fact that they owe their very existence—physical as well as spiritual—to the family, to the sacrifices made by their fathers and mothers, to the obedience of their parents to their calling. I would say that the rank and file of fathers and mothers have less security, less conveniences, must fight a harder and more valiant battle for virtue and shoulder greater responsi-

bility than many of those vowed to celibacy. A father and a mother must attain perfection and sanctification in the drudgery of daily life, often marked by nerve-wracking monotony and by countless trivial, yet wearisome, duties and functions.

However, this does not justify married people regarding with disdain those called to the other station in life. "Both the fundamental types of Christian life, marriage and virginity, so support and condition one another that without the holy state of virginity no holy state of matrimony and family is possible, and inversely without the seed-plot of the Christian family no virginal souls will waken."³⁾

The universal validity of the family principle is conspicuously indicated by the fact that classical monastic life is organized along family lines. According to the Rule of St. Benedict, the father abbot should be to the monks as the father is to the family. It is of surpassing significance that we address the members of religious orders and congregations by the terms Father, Mother, Brother, Sister, while on the other hand we regard the family as a little church and the head of the family as its priest or even its bishop. St. Augustine did not hesitate to address the fathers in a sermon on the duties of fatherhood as his "co-episcopi," his "dear brothers and fellow-bishops," since the fathers, like the consecrated bishops, are charged with the care of the souls belonging to their respective flocks. Spiritual fathers may represent fatherhood in a more perfect way than natural fathers, and religious orders may at times preserve and restore family life in Christ even more thoroughly than a family in the world. Hence it is not surprising the distinguished Belgian Benedictine, Dom Eugen Vandeur, has written a book on the renovation of the Christian family,⁴⁾ based entirely on the Rules of St. Benedict.

Natural and spiritual fatherhood, family life inside and outside the "world" are indeed not only not mutually exclusive, but supplement one another, even as they must co-operate with one another. Christian fatherhood and Christian family life will not be restored without a religious revival, and no such revival will take place without a renovation of Christian fatherhood and family life. Extremely important in the co-operation of both institutions is the restoration of the leadership of both father and mother in the religious instruction of their children under the supervision of the proper ecclesiastical authorities. Because many fathers and mothers have failed to meet their educational obligations, school and parish have had to take over many functions originally belonging to the parents. What was, and to an extent still is, emergency action has in the course of time, however, become a matter of course. Parents shift the greater part, if not all, of the

¹⁾ Schlueter-Hermkes, M. *The Family*, New York, 1938, p. 5.

²⁾ *The Spirit of Catholicism*, London, 1929, p. 132.

³⁾ Schlueter-Hermkes, op. cit., p. 11.

⁴⁾ *Pour refaire chretienne la famille*, 1924.

responsibility of providing religious instruction for their children to the sisters and parish priests. The latter in turn have become accustomed to retain if not even extend what should be gradually restored to the parents. Such important matters in the religious education of children as the time and age of making their first Holy Communion,⁵⁾ are frequently decided upon without even consulting the parents. Parish societies not only relegate the family to the background but in many cases even unwittingly contribute to the separation of its members from the family as a unit. Family participation in the mass as a body is also becoming increasingly infrequent. The children seldom see their fathers and mothers kneel in prayer, and parents and children do not receive Communion together as often as they should, because each member of the family generally belongs to a different group, engages in another devotion, or is assigned to another mass.

The importance of the priesthood of the laity in matters of religious education cannot be overestimated. In a number of European countries today many parents have suddenly been confronted with the necessity of imparting the greater amount of the religious instruction received by their children, because the schools no longer provide adequate education along these lines. Had they drifted completely away from this function the situation would now be tragic. Fortunately, liturgical and youth movements in France, Holland, Germany, Austria and other countries have done much to stimulate spontaneous religious activity on the part of the laity and thus—as instruments of Divine Providence—have prepared the way for the new obligations. Perhaps it is an act of Providence that today the original position of the parents has in many cases been restored by force, as it were, after those concerned had failed to decide to do it themselves.

In Europe today there are probably more saintly fathers and mothers than in any other period of modern times, and in them must we place our hopes for the future of the Church on that continent. But what about the “preparedness” of this nation to meet the threatened religious crisis, in which everyone will be called upon to stand his own ground, and the Church in our country will be compelled to rely to much greater extent upon the “unknown soldiers” of the *ecclesia militans*, the humble fathers and mothers of the Christian family?

Let us set up a modern ideal of the Christian family, a new type which in reality is the same as that of our forefathers: a family that leads a life of common prayer, that keeps holy the day of the Lord, that finds recreation not only in the funny papers, the radio, the movies, ball games and the like, that is able to have “a good time” within the home as well, that has restored parental authority, in short a family

that lives temperately and justly and piously, looking for the blessed hope and glorious coming of our great God . . . (Tit. II, 12-13).

The day may not be far off when the Church will approve a new acclamation in the litany of the saints, one that has been forgotten, overlooked in a time when another ideal was at stake:

Omnes sancti viri et uxores
Omnes sancti patres et matres
Orate pro nobis.

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SMALL-TOWN CREDIT UNION

A CREDIT union is all right for factory workers or people on salary, but it is unnecessary in a prosperous farming community. The bank can do everything a credit union can do, and just as efficiently.”

Statements like this are often heard in rural communities in prosperous dairy or corn belt regions; and to some extent they are true. The farmers enjoy a steady cash income from the sale of cattle, hogs, or dairy products and have a high credit rating at the local bank. When they need a loan for farm operations, they can get it for six or seven percent and repay in a lump sum when they dispose of their principal cash crop. Personal loans are no problem in the smaller community where everyone knows everyone else and where the bank can make small loans without excessive costs for investigation and collection. Furthermore, farmers do not care to borrow in small amounts, do not need to pay one percent a month, and have no desire to repay in small weekly installments.

Nevertheless, it reveals shallow thinking to argue that a credit union is superfluous even in such a situation. It is true that the credit union is designed to help the “little people”—especially those who have a fear of banks and the paraphernalia of modern business and who seek instead accommodation from loan sharks or unscrupulous money-lenders of one kind or another, or who buy on the installment plan at high rates of interest. But it is the exceptional community where such people are lacking. Even if the prosperous farmers and towns-people do not care to form a credit union for their own needs, there can be no question that a parish or community credit union will benefit many of their less fortunate neighbors—people whom they have probably thought of as “no good” because they were never given a chance to get out of debt or to catch up on their installments. And even the prosperous farmers themselves and their families might find unexpected benefits flowing from a credit union—for a credit union *can* do what a bank cannot.

In the first place, a credit union can make it possible to form the habit of saving a small

⁵⁾ Rom. Catechism, P. II (De Sacr. Eucharistiae), n. 63.

amount regularly. One might put twenty-five cents a week into a toy bank, and then take it to the bank and deposit it in a savings account when it reaches five dollars; but this is considered childish. Adults rarely save in this fashion. However, once a credit union is established in a parish or community, many an adult will get the habit of adding fifty cents to his share capital each week, either because he wishes to help the credit union, or because he believes in periodic saving; and soon he begins to take pride in the mounting share capital of the local credit union, which is helping the less fortunate members of the community and building a real community spirit.

Secondly, it may happen that our well-to-do farmer can use the credit union in ways which will yield more tangible benefits than pride in community achievement. Many a farmer has been known to fall for installment buying in one form or another; so in addition to building up a habit of regular saving, he may also find the credit union a welcome source of funds when he wishes to purchase goods which he would ordinarily buy on credit—a truck, auto, farm machinery, seed, feed, household furnishings or appliances, breeding stock, etc. By paying cash for such purchases, he can often escape high interest charges or secure lower prices.

One objection is sometimes raised against borrowing from the credit union for such purchases. The rate of interest normally charged by credit unions, one percent a month on the unpaid balance—while less than one-half that charged by personal finance companies—still seems high to the farmer who could borrow at the bank at six percent. The reason for the high rate charged by credit unions is to build up reserves and to defray the cost of providing to the small borrower the convenience of repaying in small amounts. But our prosperous farmer does not feel the need of repaying in such small amounts (unless he is in the dairy business) and would prefer to pay in a lump sum after marketing his principal cash crop. One way to meet this objection is to adopt the practice of paying patronage dividends, which has been developed by the Credit Union League of Nova Scotia. This plan may be illustrated as follows:

Suppose the total amount of interest collected during the fiscal year is	\$400.00
And that net gain after all expenses is	300.00
Distribution would then be made as follows:	
Net gain	\$300.00
20% to reserve fund.....	\$ 60.00
3% dividend on shares.....	105.00
To educational fund.....	25.00 190.00
Balance (for patronage refund).....	\$110.00
The dividend rate is then determined from	

the ratio of this balance to the total amount of interest collected:

110 or .275.

400

If our farmer patronized his credit union by borrowing in large amounts for the purchase of farm equipment and supplies his interest charges would be reduced by reason of the larger patronage refund. Suppose he paid in interest during the year the sum of \$15.00. Then his refund would be $\$15. \times .275$ or \$4.13, which when added to the three percent dividend on his shares, would reduce his total interest charges considerably.

This method of distributing income helps to solve another problem which is commonly met with in prosperous rural areas—that of surplus funds. When the good people of the community learn that the credit union pays a dividend of four or five percent, while they are receiving only one to two percent on savings at the bank, they hasten to deposit their funds with the credit union—with the result that the credit union has more funds on hand than it can loan at the rate of one percent per month. Of course, the credit union could deposit its surplus funds with the central credit union of the State credit union league, which could then re-loan to other credit unions experiencing an active demand for loans. Or it could reduce the interest rate from one percent to three-fourths or one-half percent a month, thus stimulating a demand for loans and reducing the rate of dividend on shares. But the above plan of paying a fixed rate of interest on shares and rebating the balance of the net gain to the borrowers in proportion to patronage is the simplest solution. It rewards the shareholders with a rate of return well in excess of that obtainable at commercial banks, and it reduces the costs of borrowing to those who make the most use of their credit union. It is not the purpose of a credit union to provide a profitable investment for the well-to-do (if benevolent) members of the community, but rather to provide a means of borrowing at reasonable rates by those who would otherwise spend most of their energy in keeping up with their interest payments; and this plan of paying a fair return on capital and rebating the net gain to borrowers in proportion to the use they have made of their credit union, enables the credit union to fill these specifications and to become a genuine co-operative and community institution through which the members of a community can help each other to help themselves.

MARTIN E. SCHIRBER, O.S.B.
St. John's University,
Collegeville, Minn.

It is not easy to arouse the sense of divine discontent in people who are well off.

A. O'RAHILLY

WARDER'S REVIEW

The Ancient Pagans Outdone

ONE of the most terrible indictments of the modern world and its *Weltanschauung* has for its author the Dominican Albert Maria Weiss who, on one page of his *Defense of Christianity* says:

"The present time would be well off indeed if popular education were entrusted to the pagan sages instead of to philosophers and poets who are educating the world today for a new wisdom of life! One is led to believe that the almost violent attempts to do away with the study of the classics of old, by introducing that of the natural sciences, are based on the assumption that the ancient pagans are all too powerful allies of Christian thought."

A fundamental tenet of the ancient world Fr. Weiss had in mind was reverence for the gods of whom they stood in awe. This reverence has been uprooted from the minds and hearts of millions of men by philosophers who have led men from deism through agnosticism to atheism, and by that host of poets, writers, journalists and scribblers of every kind engaged in the blasphemous avocation to which Voltaire, Diderot, and a number of their contemporaries had dedicated themselves. High authority has only recently assured us that it is legal to preach godlessness on Pennsylvania avenue in the nation's capital. While St. Paul was permitted to preach Christ Crucified in Athens, there is no record we know of of anyone having dared to revile the gods in public in those days, even in Sybaris or Croton.

More Centralization

CERTAIN considerations responsible for the attitude adopted by the C. V. toward such measures as the Smith-Towner bill, the Child Labor Amendment, and a number of similar measures intended unduly to enlarge and extend the Federal power, were stressed by Dr. F. D. Farrell, President of the Association of Land Grant Colleges and Universities, at the organization's last annual meeting, conducted at Chicago.

The speaker, who is also president of the Kansas State College of Agriculture, warned his associates regarding the use by Government agencies of land-grant institutions for policing any agricultural interests subject to regulatory provisions. He told his audience, that the influence and prestige of the former may be sought by political or commercial interests for the purpose of partisan propaganda. Dr. Farrell particularly emphasized that the Bankhead-Jones act of 1935, which empowers Congress to withhold Federal funds from land-grant colleges whenever they are thought to be "misbehaving," constituted a threat to the independence and usefulness of these institutions. Nor was Dr. Farrell alone in his opinion. Other speakers also pointed to the danger to agricul-

tural education from centralization of power in the Department of Agriculture at Washington.

This is not the only sign of revolt on the part of farmers and others interested in agriculture against the attempts of the Federal power to use the present emergency to establish its influence over a large section of the American people. What is erroneously called the government is undoubtedly assisting the farmers. But it is doing so in accordance with the policy of Joseph of Egypt, of whom it is written that he supplied grain to the starving people but at the price of their property, chattel, and personal freedom.

Strictures on Self-rule

AS self-government in our country perceptibly wanes, it is with a feeling of nostalgia one remembers certain words written by the only truly American economist, Henry C. Carey, almost a hundred years ago:

"The beautiful effect of the habit of self-government is fully shown in the recent settlement of Oregon. The people were beyond the limits of any territorial government, and they formed a system for themselves; doing it quietly and perfectly: and now we have the annual message of the government of the little state as regularly as that of the President of the Union. They have, happily for themselves, no great men among them, and therefore all may become great."¹)

A scholar, pre-eminent in the field of political sciences, Francis Lieber, Carey's contemporary, uses the same incident in the political history of our nation to demonstrate the ease with which "even territories self-constitute and organize themselves"²) in the America he knew. And he offers the same case to prove his contention, favoring the bicameral system. Having stated it "accompanied the Anglican race like the common law, and everywhere it succeeds," Lieber adds, in a footnote:

"No instance illustrating this fact is perhaps more striking than the meeting of settlers in Oregon territory, when Congress had neglected to provide for them. The people met for the purpose of establishing some legislature for themselves, and at once adopted the principle of two houses."³)

On the original cover of the book, from which these passages are quoted, there appears a remarkable super-colophon, probably suggested by Lieber himself. It consists of a laurel wreath, inside of which there is a twig of oak with an acorn attached, symbolic of strength, surrounded by the following motto: *Freedom and Self-Rule*.

It is to be feared, these essentials of true Democracy are fast disappearing from the face of the earth and that even Americans would no longer be able to accomplish what their forefathers succeeded in doing in Oregon, because

¹) Past, Present, and Future. First ed. 1852. We quote ed. of 1889, p. 348.

²) On Civil Liberty. Phil., 1859. Text and footnote, p. 194.

³) Loc. cit. Footnote, p. 197.

men are no longer keen for self-government. It is foreign to the mind which seeks to promote the mass State and the leadership of "great men."

False Tolerance

THE question of religious liberty has come to the fore in a decided manner since President Roosevelt's statement on the virtues of the Constitution of the Union of Socialist Soviet Republics. Once his somewhat flippant remarks on a serious problem had aroused opposition, Mr. Roosevelt, it seems, did not wish to be reminded of his *faux pas*.

The suggestion of a reporter at a subsequent meeting that his instructions to Mr. Harriman concerning religious liberty in Russia might represent the beginning of an active campaign to effect one of Mr. Roosevelt's "four freedoms"—freedom of religion—met with a brusque rejoinder. Anyone who had read what he had been saying through the past years, the President replied, anyone who had read his record, would not ask such a question.

Mr. Roosevelt evidently evaded the issue by referring to his attitude regarding what is thought tolerance, which he has championed. As he did in the dust-stirring interview first referred to. Because his remarks on this occasion were not published in full by all the papers, we repeat them here:

"The President (continuing)—Freedom of religion. Freedom equally to use propaganda against religion, which is essentially what is the rule in this country, only we don't put it quite the same way.

"For instance, you might go out tomorrow—to the corner of Pennsylvania Avenue, down below the Press Club, and stand on a soap box and preach Christianity, and nobody would stop you. And then if it got into your head, perhaps the next day to preach against religion of all kinds, and nobody would stop you."

As a fact this is the prevalent concept of tolerance—regarding religion. But the very State which permitted an Ingersoll to profit from his propaganda of blasphemy, does not show the same tolerance to the preachers of Communistic doctrines. None such would be permitted to discourse from a soap box on Pennsylvania Avenue. Is it to be assumed that property and a parliamentary form of government are more sacred than the Churches? That the former are immutable and *sacro sanct* and must not, therefore, be attacked, while the truth and value of the Christian religion are doubtful, a mere matter of opinion?

Such was, indeed, the thought of the philosophers of the enlightenment, who were willing to tolerate religion (as we do conditions we can not change), in the expectation that once the light, radiated by them, prevailed, superstition—and they considered every religion just that—would fade away, as does the darkness of the night, overpowered by the brightness of the sun.

What the bourgeoisie did not accomplish despite many successful efforts, to secularize and

laicize life (marriage, politics, the school), Communists have attempted to attain by violent means. The methods used by both of the antagonists of revealed religion to attain their end are different, of course. The one uses a slow working poison and the other blasting powder. Sixty million un-churched people in the United States speak for the success of false "toleration."

A Fabian Outlook

OUR country's participation in the second world war is based on the assumption that Germany must ultimately succumb to the united efforts of the armed forces of the United States and Great Britain. Then, after the downfall of Hitler a peace will be established in accordance with the Atlantic Pact. There are those, of course, who remember the utopian promises of Woodrow Wilson, expressed in the following phrases: "To Make the World Safe for Democracy" and "The War to End War." They refuse to be convinced.

The skeptics who doubt the ability of the allies of today, should they win the war, to establish a more peaceful order in Europe than that which came to naught because it was illy conceived, may well be proven correct by ultimate events. Something that was said by Victor Gollancz, addressing the annual summer school of British Fabians, should give the war mongers furiously to think. According to the *New Statesman and Nation*, the well known English publisher and publicist "had a policy and a message. He argued that on the assumption that the Nazis are defeated, with the present Government still in power in this country [Great Britain] and the U. S. A. in avowed or virtual alliance, Russian influence would probably be dominant in Europe and in any case important in the settlement." Avoiding the pitfalls of wishful thinking by which so many are entrapped, Mr. Gollancz warned his audience that "the risk of this situation developing into a wrangle and possibly another war between Western Capitalism and Communism, would in such circumstances obviously be real."

Real, we believe, because hardly anywhere in Europe would people be satisfied to build their political and economic future on parliamentary Democracy. Most countries would be subjected to revolutions and perhaps counter-revolutions. Mr. Gollancz seemed, to judge from the brief mention of his lecture in the London weekly, to have some thought such as this in mind. For he said: "Much would depend on the European revolution developing on Socialist rather than on Communist lines. The way to prevent the disaster of further conflict would be the existence in this country [Great Britain] of a Socialist movement strong enough to influence the Government's policy." And *Critic*, a columnist, adds:

"He [Mr. Gollancz] urged, with a passion which seems to have carried conviction, that Socialists should

unite now to permeate the Labor Party and to recall it to its old Socialist faith. He wants to revive the Socialism of the Keir Hardy days, stressing its ethical even more than its economic claims."

It is questionable whether the masses would be satisfied with Socialism, such as the English Fabians have in mind. We doubt it. Whoever may win the war, Europe must accept and suffer regimentation of a far-reaching kind, no matter what name may be given to the form of government imposed on the distracted peoples of the bereaved continent.

CONTEMPORARY OPINION

THE reading of history brings consolation to those who think that there were never such evil days as the ones in which they live. It is true that we are living in evil days. We have tried too long to think that this was not the case; it is a distinct benefit that everyone now admits the facts. These are evil days; perhaps as evil as any that the world has seen. Then history comes to our aid and tells us that there have been many such periods; and that there never was a time when men have not lived in a valley of tears. It is the penalty and the result of original sin. If we accept this reason with faith we shall understand; if we accept it as the best explanation that has ever been offered, we shall know how to rise above our conditions.

RT. REV. MSGR. EDWARD F. HAWKS
*The Catholic Standard and Times*¹⁾

In a parliamentary Democracy, there are supposed to be at least two parties. National policies are debated freely and in time of war emergency, there arises the term "loyal opposition" to denote the constructive efforts of opposition groups who have the same objectives as the party in power—the national defense—but who by their criticism seek to insure efficiency of administration.

In America today we have as yet no "loyal opposition." The Republican Party seems to have fallen asleep. As for the Democrats of the liberal conservative school who are opposed to National Socialism, they are few and far between.

The United States is on the threshold of National Socialism. The war emergency and billions of dollars are being used to introduce a national socialistic plan as a sequel to the New Deal philosophy which for eight years has been rampant in Washington and which would have been repudiated at the polls last November if foreign issues had not been involuntarily drawn into the picture by developments abroad.

DAVID LAWRENCE
United States News

Postmaster General Walker, invited to address the National Conference of Catholic Charities, had little to say about Christian charity but a good deal to say about the "duty" of America to throw its sons into the bloody turmoil of Europe.

"We of America cannot—we shall not—seek a peace purchased at the sacrifice of the hopes, the ambitions, the freedom of others," he said. This is a favorite topic among the war mongers. It is our duty, they tell us, to extend the four freedoms to every corner of the world whatever the cost may be in American blood and treasure.

Strangely enough, their anxiety is directed solely toward the restoration of those freedoms in the areas in which it can be accomplished only by the destruction of Hitler. They are not interested in restoring them in the Anglo-Saxon world, although it might be expected that those who pledge the four freedoms at some time in the future to the oppressed peoples of Europe might find it wise to demonstrate their good faith in the field where immediate action is possible.

*Chicago Daily Tribune*¹⁾

How medical science may touch directly on essential economic needs can be illustrated by a problem like that of industrial fatigue. Before the last war the view that long hours of work keep down and do not increase the power of labor to produce had nearly triumphed—after a century of industrial and political struggle. It was then a view based purely on empirical observation; and it was left to the doctors during and after the war years, 1914-18, to subject it to more precise analysis. Lengthened hours did not produce the desired increase in the output of munitions; the Health of Munition Workers' Committee was set up to consider the question of fatigue; and towards the end of the war the Industrial Fatigue (now the Industrial Health Research) Board was set up. At the beginning of this war, on the basis of two decades of intensive medico-social investigations, the warning was given that over-long hours and continuous working without rest periods should be avoided for the sake of efficient production. Even now, the Select Committee on National Expenditure finds it necessary to recommend, in its latest report, that "some reduction in hours should take place immediately, before the health of munition workers is seriously affected, as happened in the last war." The current need for more war workers, and not just for more work from existing war workers, is as eagerly pressed by doctors as by economists and industrial experts.

*The Economist*²⁾

¹⁾ Editorial, William Cobbett, Pathfinder. Phila., Pa., July 4, 1941.

¹⁾ Ed. Hypocrisy Supports Insanity. Oct. 21.

²⁾ A Medical Parliament.

Almost daily we are told about the Millenium that is to come—after the war. Nay, one of the members of the War Cabinet himself, and (according to him) a man, a boy and a lady, says that he is thinking hard about how to plan it. And numberless amateurs, dilettanti and even official and semi-official experts are helping him. But while they think and prepare paper plans . . . “the hard-faced men” from the Midlands quietly get on with their job, Mr. Bevin and the other Socialist leaders utter blood-curdling threats, but the monopoly interests (just as in America under the N.R.A.) are taking steps to safeguard their interests. We are to have planning—that is, the present so-called “controls,” which are merely a glorified and reinforced form of the private monopolies run on a restrictive basis, are to be maintained. That they were largely responsible for some of our worst predicaments (merchant shipbuilding, cement, etc.) in expanding war-production is forgotten. Capitalist monopolies, carrying the big Trade Unions with them, are together likely to prejudice a really planned economy. What we shall get is a set of private monopolies fighting to win by State compulsion as big a share of the total income for as little service as possible . . . We certainly cannot go back to *laissez-faire*. But “controls” must not mean sectional egotism by and with State authority. And in this as in other respects we must not allow mistaken war-economies to prejudice both war and peace. By all means let us have planning. But, however impolite and indiscreet it might be thought, may we ask: “Who plans, with what and for whom?”

*The New Statesman and Nation*¹⁾

To the production engineer, plastics are welcome as an ideal medium of mass production; to the economists who understand their meaning, they are a headache. They represent the freeing of industry from the local ties of raw materials and will promote, unless we come to terms about our world system of production after the war, an incentive to self-sufficiency and political nationalism. We do not joke lightly about German “ersatz” nowadays. Wool out of milk, rubber out of coal, rayon instead of cotton, bakelite instead of wood, perspex replacing glass, and so, seemingly, *ad infinitum*, remind us that accidents of geography which gave countries advantages are of lessening account . . .

It is important that all of us should be conscious of plastics, but it is even more important that economists, politicians and industrialists should realize their social significance. They do not.

RITCHIE CALDER
Plastics

FRAGMENTS

DO the American people concur in the opinion expressed by Wythe Williams referred to as a “journalist of strongly anti-isolationist views”: “Awaiting America (after the war) is the tremendous task of policing and re-educating Europe and Asia”? Is that part of the bargain?

Marshal Henri Philippe Pétain’s “Broadcast to the French Nation,” of August 12th, renders this statement: “Certainly our parliamentary Democracy is dead, but it never had more than a few traits in common with the Democracy of the United States. As for the instinct of liberty, it still lives within us, proud and strong.”

“The identification of Democracy with majority-rule is still prevalent,” writes the author of “Leviathan and the People,” “in spite of the object lesson of Fascism.” He also says Max Lerner does not face the fact “that majority-rule may hold in the most intolerant and anti-democratic system of government.”

The principal trouble with the social security proposals now being aired at Washington is, thus runs an editorial statement in the *Kansas City Star*, that they are neither sound nor social security. They are mainly proposals for more taxation of workers and employers under the subterfuge of social security. It is not the frank, straightforward or the safe way to proceed.

Salazar is, according to the London daily *Times*, “the outstanding member of a group of Catholic statesmen who strove heroically in the interval between the wars to recapture the immemorial tradition of Christendom; it is significant that two other representatives of this school, Dr. Brüning and Dr. Dollfuss, incurred the implacable hatred of the pagan dictator of Germany.”

After the war, concludes the *Times*, “any international organization to which we may become a party must have room for a policy like that of modern Portugal.”

Addressing the 21st Convention of the C. W. L. of Canada, Most Rev. James McGuigan, Archbishop of Toronto, told his audience: “When God made man a social being He gave him a sentiment which urges him to give himself and his all, even to the sacrifice of his life, for his family and for his country, which is, as it were, a larger family. As Leo XIII remarked in his encyclical on ‘The Chief Duties of Christians as Citizens,’ the love of Catholics for the Church and for their country are twin-loves, daughters of the same eternal principle. God Himself being the sole author and originating cause.”

¹⁾ War Organization and Post-War Reconstruction.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

The True Foundation

NEITHER Christianity nor true Democracy recognizes a superior race. The doctrine of the equality of men is common to both. Without the teaching of religion on the dignity of men, Democracy gets to be an empty sham; it gets to be a phrase, a slogan, a catchword, as is the case so often in this present day.

In the face of all that, a good religious education ought to be considered a prime matter of national defense. Yet this is not the case. Billions are poured out on armaments, but not a cent is spent for religious education. This certainly does not give evidence either of sanity of thinking or an appreciation of true values.

One can not shoot ideas of Democracy into the heads of people with bullets. All history speaks against the futility of trying to put ideas into the heads of men or ideals into their hearts by force of arms. That is why Christ organized no army and built no navy. There was but one way that He sought to reach the minds and hearts of men with His truths, and that was by organizing His Church with the power to teach, with the power, in other words, to provide for a good religious education.

MOST REV. ALOISIUS J. MUENCH, D.S.Sc.

Bishop of Fargo,
*Catholic Action News*¹⁾

Rural Problems

The Rural Life Convention

EVERY hour of the more than five days of this year's National Catholic Rural Life Conference, conducted at Jefferson City, Mo., from the 4th to the 9th of October, was fully occupied, barring those between midnight and dawn. Were we to report on all events, addresses and discussions of those days, the account would demand a complete issue of our *Review*. The fact is, the term Conferences does not convey an adequate impression of the extent of a program such as that prepared for, or shall we say imposed on, participants in these annual gatherings; they have assumed the importance of a rural social week.

Inability to participate in only one of several meetings scheduled for one and the same hour caused regrets. It appeared an injustice was being done to those anxious to acquire valuable information. Moreover, the program was so varied that it caused bewilderment. Possibly, however, the Conference could not have made the impression it did had it offered less. After all, there is wisdom in Goethe's words, when applied to journals and an affair such as our Rural Life Conference: "He who offers a good many things offers something to many."

Twenty-five years ago American Catholics, if they gave farmers and rural life any thought at all, were convinced everything was well with both. The "Report of the Country Life Commission," appointed by President Theodore Roosevelt, had made little impression on city dwellers, and the story conveyed by the census of 1910 disclosing the continued growth of tenancy and the increase of land mortgages was not sufficiently known to cause worry. The world war, it was assumed about 1920, had made farmers wealthy, and since prosperity had been so firmly established in our country, as people thought, that every American could afford not one but two cars, what reason was there to worry about agriculture and farm life?

It was not an easy matter, therefore, for the Catholic Rural Life Conference, founded at St.

Louis in 1923, to convince Catholics of the obligation and need to concern themselves with rural problems. Perseverance, added to zeal, put the Conference on its feet at a time when apparently it was least needed. Today the hierarchy of the country, a large number of priests, the superiors and members of not a few Sisterhoods, and even some city-dwelling laymen realize the importance and seriousness of the mission to which this Catholic undertaking has devoted itself so wholeheartedly. The spirit which animated the Jefferson City Conference was not one enkindled on the spot, as it were, but was the result of years of steady efforts, cultivated and nourished by a group of Bishops, priests, Sisters and laymen, genuinely devoted to the welfare of the land and those who till the soil. This is one of the factors, indeed the principal one promising an increase of constructive efforts from now on. Efforts which will bring to the Conferences, or shall we say to the Catholic Rural Life Weeks, men of yeoman stock, who do not wish to be commiserated with, who do not enjoy being told by urbanites and swivel-chair agriculturists what they must do to become more successful farmers, in order that they may live happily on the land thereafter. Perhaps a little more knowledge of the folk-psyche of the men of European yeoman stock would go far to help to a better understanding of that certain stubbornness which farmers are apt to oppose even to well meant efforts intended to benefit them.

A number of the features of the program were of a deeply significant religious and cultural nature. We are quite certain others besides Catholics drew inspiration from these occasions. In fact, the earnestness and sincerity of those participating in the Conference, their evident willingness and eagerness to discuss rural problems, with no selfish thought of any kind in mind, is bound to impress those not of our Faith and to promote the purposes of the Conference.

¹⁾ Aug., 1941, p. 2.

Plowing Matches

AS a cultivator of the soil man has in the course of his development from a primitive gleaner of fruit, berries and vegetables, growing in their natural state, made use of various implements to break the soil and make it more adaptable to his purpose of planting and growing crops. He has made use, at various times and in various places, of the planting stick, the hoe, and the plow. The latter instrument of soil cultivation has, since the first primitive plow drew a furrow into the soil, gone through many stages of perfection. In more recent times, the improved quality of steel used in plowshares has been of particular advantage to agriculture.

The use of the plow, the most important of all instruments of agricultural production, depends on the human agent engaged in operating it. Power, knowledge and skill are required of the plowman. Only a strong and willing man can handle a heavy plow efficiently; only an intelligent farmer, who knows his soil, will be able to estimate the depth of the furrow he is to plow. To draw a perfect furrow through a long field demands able handling of draught animals and the plowshare.

With the intention of stimulating good plowing and pride in this essential part of the farmer's work, plowing matches were instituted in European countries in the first part of the nineteenth century. While we do not know whether or not they have survived in any of the countries now at war, we have found accounts of plowing matches held in some of the provinces of Canada, particularly in Nova Scotia. There exists even the Ontario Plowmen's Association, which conducted this year's event on the

outskirts of Petersborough on Oct. 14-17. According to reports, published in the Canadian press, "this famous annual event has been one of the highlights of agricultural life in Canada since 1913 and more than ever in this year of 1941 it is a reminder that through good times and bad, in peace and in war, fields must be tilled, the nation fed, and the fighting forces sustained through the instrumentality of the plow."

Having added "machines without men are useless; men without food are impotent," the account continues:

"So plowing must go on, and, as in former years, international and local championships, both of the older and the rising generation, will be decided at the Match. And, although matches alone could constitute a full and efficient example of agricultural efficiency, the International Match is also famous for its cultural and educational side." This statement refers to other features of the event, such as horse-shoeing competitions, soil-testing, and hydro-electric equipment demonstrations.

In Nova Scotia plowing matches are annually conducted in a number of counties; the *Casket*, of Antigonish, reports on these affairs every fall and thereby stimulates interest in an endeavor which, it seems, we have neglected to cultivate in our country.

A historically interesting statement is contained in the announcement of the "Famous Plowing Match" referred to, to be held at Petersborough: "The olden times are not forgotten in the demonstration of hog-plowing as done in the early days by oxen hitched by yoke." Oxen, let us add, were not always hitched by yoke, but in many countries by horns, a custom Columella objected to even in Roman days.

The Corporative Order

Is There Still Time?

IN the brief compass of only twenty-five years the world has witnessed vast changes in the political, social and economic systems of other years, and the simultaneous development of new ones. Outstanding in this regard is the growth of a variety of forms of State Socialism and the usurpation of the rights of the individual.

Communist Russia has set the pace with its glorification—theoretically—of the mass, the "herd," the proletariat. Soon, however, came the glorification of the State, and still later the glorification of a person, whether Duce, Fuehrer, or Commissar. Lenin was perhaps the first representative member of the new class of "great men," followed by Stalin, Hitler, Mussolini and lesser figures.

To offset this trend is one of the avowed objectives of the "Democracies" engaged in the present war. Despite the danger that State Socialism may come to them (as Naziism, Fascism or some other kind) in the very act of op-

posing it. And regardless of the outcome of the war, it seems safe to predict the omnipotent State will be with us for many years.

To overcome certain of the more objectionable features of State Socialism or collective Democracy, more and more thinking men at least in Europe are proposing the corporative State as a compromise measure. They realize full well the corporative (or corporate) State tends to centralization of power, but insist it is preferable to complete State domination. Salazar, for example, has fostered a corporative State as the lesser of two evils, while such may have been the intention of Dollfuss in Austria; the little chancellor, however, had declared his adaptation of the papal program would in time assume the form of corporative *society* rather than a corporative *State*, the latter characterized by an excess of governmental direction.

In our own country the progression toward State Socialism is readily observable. Far less realistic than Great Britain, we are demanding national unity, but the unifying principle is undeveloped. There appears slight desire for

the establishment of a necessary third party, or even for a single constructive "opposition party," so essential in time of crisis as recent English history attests. Hence the public mind is becoming favorably disposed to a "great man," a leader to whom will be entrusted power comparable to that of any dictator. We need only refer to the career of Huey Long to prove this to be no idle speculation.

Co-operation and Credit Unions

Meeting Competition

CO-OPERATIVE ownership of certain farm machines does seem possible even under conditions such as those not infrequently prevailing in our country and Canada. It is the *Casket*, a Catholic weekly of Antigonish, N. S., reports early in October:

"The Lanark-Antigonish Harbor Milling Society has recently bought a tractor, which will be in common use for farm work through the district in which the society operates. It is planned to use the power plant for plowing, harrowing, threshing and wood cutting. Already two-thirds of the fall plowing has been completed. The society has 22 members, and each will be entitled to a specified amount of free use of the tractor. Beyond that, a charge will be made for the use of the machine."

The size of farms, and a number of other conditions, must, to a certain degree, determine to what extent the possibility of the co-operative ownership of farm machinery is possible among a certain group of farmers. The human element of selfishness should not be the deciding factor, because it might prove fatal. Capital will undoubtedly seek investment in farms, and after that it will apply to farming the same methods of rationalization of production, which have granted to industrial corporations such decided advantages over their lesser competitors. Machines will be so extensively used on the factory farm that the individual farmer can not hope to raise the capital necessary for their purchase. Without them, on the other hand, he can not meet the competition of the highly mechanized farm. He should therefore have recourse to mutual aid.

Encouraged by the endorsement of Most Rev. Joseph Schrembs, Archbishop-Bishop of Cleveland, the newly organized Cleveland Diocesan Credit Union Council is making plans for rapid expansion. Several priests are associated with the movement, notably Rev. John Mulholland, spiritual director of the council.

The federation, comparable to that existing with episcopal sanction in Cincinnati, will seek to establish credit unions in the majority of the parishes of the diocese, and by means of forums, open meetings, etc., to assist those already organized. Thus far 16 such unions have been set up, all with Federal charters, and it is expected several others will begin operations in the near future, including one each in a Lithuanian and an Italian parish.

Serious minded men and women, therefore, are confronted by a grave problem. Those for whom the corporative *system* holds the answer may yet be driven to accept the less desirable corporative *State* in an effort to stave off the catastrophe of outright State Socialism or dictatorship in our country. The major question, however, is whether it is too late to avert the impending ruin.

Of particular significance is the emphasis the council places on the educational aspect of its undertaking. Mr. Sterling Parks, Jr., has been appointed to direct this feature of the council's program.

The second joint meeting of the Southeast Missouri Parish Credit Union Conference and the credit union Chapter of the same area since the merger a few months ago, held in St. Dionysius Parish hall, Benton, on Sept. 21st, was well attended and provocative of lively discussion.

The delegates heard a detailed explanation of Regulation W adopted by the Board of Governors of the Federal Reserve System, relating to consumer credit. Several speakers commented on the effect of the ruling on credit unions. Recent enactments of the State Legislature pertaining to the unions were also discussed; these are concerned with minimum interest charges on small loans, and authorizing a credit union treasurer to grant a loan up to \$25 for 30 days without the recommendation of the credit committee.

Seven parish unions presented financial reports to the end of August. Share capital of the units amounted to \$27,131.37, of which \$23,127.95 was on loan to 240 borrowers. Total assets of \$29,754.67 were reported; the present membership is 735.

The American Federation of Labor can hardly claim for itself much credit for having promoted co-operation of any kind during the greater part of its history. In more recent years it has spoken out in its favor, particularly of credit unions.

The clipsheet, known as Labor's Monthly Survey, released for publication on Oct. 11th, reminds members:

"A credit union helps union members to save money and enables them to borrow at reasonable rates in time of need. At a time when saving is so important, a credit union may give invaluable service. Write Federation headquarters for information on credit unions."

But we do not quite agree with the caption of this brief statement: "Credit Unions Important Now." Credit unions are needed and purposeful at all times. Nor should they be considered merely as savings and loan banks. They have an educative mission to fulfill, which must not be lost sight of. Like all co-operatives, this particular institution should prepare workers and others for bigger tasks, develop in them ability to operate large-scale enterprises.

Public Morals

Evil is Where You Find It

BLANKET endorsements particularly of secular organizations by Catholic groups are potentially dangerous. This applies even to those associations having laudable objectives.

Consider, for instance, the story of the Consumers Union of the United States, publishers of the monthly *Consumers Union Reports*. Catholics quite generally welcomed the establishment of this organization, designed to help the consumers of the country by offering unbiased analyses of the thousand and one items used daily, such as household furnishings, automobiles, clothing, food, appliances, etc., etc. In addition, the Union also set out to expose false and misleading advertising.

As phrased in the association's charter, its purposes are "to obtain and provide for consumers information and counsel on consumer goods and services . . . to give information and assistance on all matters relating to the expenditures of earnings and the family income . . . to initiate and to co-operate with individual and group efforts seeking to create and maintain decent living standards for consumers."

Hence, it seems more than passing strange Consumers Union should go so far afield as to publish recently the volume, "Your Marriage." Presumably the excuse is that the book treats in part of "intelligent buying," "making the budget balance," and a few other consumer

problems. However, much of the work is given over to problems that have no bearing on a consumers' movement.

The advertisement for "Your Marriage" published in the September issue of the *Reports* reads much like the advertisements once found only in disreputable magazines. Promising a frank discussion of the sexual aspects of marriage, the magazine assures its readers the book "is a good buy for adult CU members." Included among the subjects covered are child-spacing, premarital sex relations, wedding and honeymoon, etc.

The author, Dr. Norman E. Himes, who received his doctoral degree from Harvard in 1932, is also the author of "Medical History of Contraception," "The Truth About Birth Control," "A Guide to Birth Control Literature," and "Practical Birth Control Methods," among others. These titles give the clue to the character of Dr. Himes' newest work, "Your Marriage."

Evil has a way of cropping out in the most unexpected places. The present example should serve again to remind right thinking men and women they must constantly be on their guard to defend Christian principles of morality and decency against the "strangest" adversaries. Still more should it serve to warn them to be wary in granting endorsements or testimonials of even seemingly praiseworthy organizations.

The Youth Movement

In Time of Stress

CATHOLICS of Leeds, England, have banded together with members of various denominations in attempting to protect the young people against the influence of the non-religious youth movement sponsored by the city authorities. The civic group has adopted the Government's youth plan which, the London *Catholic Times* declares, "has no true religious basis." Consequently, "Catholic and non-Catholic youth would be placed in serious danger of losing the faith in which they have been reared if they become drawn into such a movement."

The religious bodies, therefore, are investigating the needs of youth. It has been made abundantly clear that unless the Catholics do something for the young people, "the State will do it, with the very serious likelihood of grave danger to the faith, especially the practice of the faith, of younger members."

Along constructive lines, the *Catholic Herald*, also of London, reports that in Hexham and Newcastle progress has been made towards overcoming what Rev. George McBrearty over a year ago called the "diabolical youth movement" of the Government. At a recent assembly of youth leaders Rev. W. Malone reminded his hearers that a Catholic youth club should

do much more than merely take the young people off the streets. It should provide the "education of example," should stimulate interest in knowledge and pursuits that are elevating, remove the dangers of evil, and provide facilities and leaders to help youth understand the problems of everyday life.

"We make a big mistake," the speaker contended, "in thinking that our young people only want to be amused. They want to be interested, to be occupied . . . If we do not cater for the needs of our adolescents there will be plenty who will be ready and only too willing to do it for us."

One question immediately comes to mind: how well could the Catholic youth groups in our country meet similar threats? This is by no means an idle question.

Despite the war the Canadian Catholic Youth Union has continued its activities on a par with those of former years. That it has kept abreast of the times is evident from the reports of its Summer School, released in September.

The general conclusions reached by the 175 delegates gathered from all parts of the Dominion were divided among four main headings: development of leadership with reference to the liturgy, Catholic Action, the army and the economic problem.

The last two headings are perhaps the most interesting, from the standpoint of the discussion provoked and the conclusions arrived at. For example, the delegates urged more sympathy be shown toward the men in the three branches of military service and greater co-operation with military chaplains. Emphasis was placed on the preparation of the young men "in solid Christian principles and practice *before* they are called to the colors." Moreover, the summer school recommended youth societies open their halls to the soldiers, present plays and concerts in the camps, provide literature for the enlisted men and correspond with them.

Specific suggestions with reference to the "economic problem" had to do with the study of the papal encyclicals, credit unions, co-operatives, and the formal study of economics. These were held a duty of Catholic youth.

The delegates further urged the promotion of the study-club movement as an activity of Catholic Action, and that steps be taken by

youth societies to stamp out the evil of objectionable publications.

The youth problem was granted ample consideration by the recent convention of the Natl. Cath. Rural Life Conf., held in Jefferson City, Mo. A panel discussion was conducted on Saturday morning, Oct. 4th, at which representatives of various Catholic youth movements throughout the country discussed the problems of rural youth.

The closing day of the assembly, Wednesday, was given over entirely to youth. An estimated 5000 young people, from elementary and high schools, as well as colleges and universities, participated in the parades and symposia on the general subject, "Rural Life and its Value to Youth in Tomorrow's World."

Ten sectional meetings took place in the afternoon, on such topics as schools and youth, rural life and vocations, youth and co-operatives, etc. Special trains transported the children and youth from various cities and towns in Missouri to the convention city.

A List of Social, Economic, etc. Terms

CREDIT UNION: An institution, based on the principle of co-operative banking, organized among persons with a common bond of interest (parish, industry, farming community, etc.), intended to: 1. promote thrift by offering an opportunity to deposit savings; 2. help the members meet obligations of consumer credit problems through loans at low interest rates. Credit unions operate under State or Federal charters, and are guided by a board of directors, elected by the members who also determine all matters of policy; each member has one vote, regardless of the number of shares he may own.

The Credit Unions originated with Frederick Raiffeisen in 1848 in Germany. They were introduced into Canada by Alphonse Desjardins in 1900, and nine years later the first organization of this kind in the United States was founded.

CROP INSURANCE: Type of insurance covering losses to agricultural crops and products from hail, frost, fire, windstorm, etc. It was introduced into the United States in 1880 from Germany, where it had been established a century earlier. The majority of the insurance is written by mutual companies. Since 1938, when the Federal Crop Insurance Act was approved, this type of insurance has been provided for wheat by the Government.

CURRENCY: All of the instruments for effecting exchanges, whether metallic or paper. The part of a community's purchasing power having a conventionally defined physical form and substance, i. e., whatever is used as money or as a representative of value. In modern civilized countries gold and silver are the foundation of existing currencies.

CUSTOMARY LAW: The law founded on prece-

dent or custom, generally of long standing (extending in some instances to antiquity). However, custom does not become law until it has received a definite and clear sanction. In a sense customary law becomes a system of case law. It is also referred to as unwritten law.

CUSTOMS DUTY: The tax levied on goods imported from or, in some countries, exported to a foreign country. Its primary function is not to increase the State's revenue but to protect and promote home industry. Customs duties became popular during the age of mercantilism when each country endeavored to be self-sufficient, and have been known in our country virtually from its inception. In later years customs duties were even introduced into certain of the "free trade" countries. They are not fees, since no service is rendered for their payment by the country or taxing agency. See also **TARIFF**.

DEBASEMENT (of Currency): Issuance by the State of money containing less than the standard amount of gold or silver. The extent of the debasement is measured by the difference between the standard and the real value. By such action the State defrauds its creditors. See also **CURRENCY**.

DEBENTURE: Written acknowledgment of a debt, generally issued under seal and signed by an officer of a corporation (usually a large one). Specifically, it is an instrument for the repayment of money loaned; frequently debentures are bought and sold as investments. In the United States the terms debenture and bond (*q. v.*) are often used indiscriminately, but strictly a debenture is a certificate of corporate debts having no particular security, e. g., a mortgage, lien or assignment of property.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

IN 1922 a Congress for a Good Press was held at Colombo, Ceylon. The Catholics of the island now have four weekly or bi-weekly newspapers and several monthly or bi-monthly magazines.

Progress in the dissemination of Catholic information and knowledge generally may be seen in the fact that the Diocese of Jaffna now has nine libraries and the Diocese of Colombo 43.

WHAT is said to have been the "greatest gathering of the Franciscan Family in America" took place in Pittsburgh on Oct. 11-13, the occasion of the quinquennial national congress of the Third Order of St. Francis. Special features included the pontifical mass celebrated on the opening day by Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the sermon preached by Most Rev. Christian H. Winkelmann, Bishop Protector of the Order; and the mass gathering addressed by Rev. Paul H. Fursey, of Washington, Rev. Charles Bruehl, of Overbrook, Pa., and Mr. David Goldstein, of Boston.

The sessions on Sunday and Monday considered the congress theme, "Christian Brotherhood in the Light of the Charity of St. Francis," especially as applied to youth; these meetings consisted of prepared addresses and open forums. Cincinnati was chosen for the 1946 assembly.

SOCIAL ACTION

ON Sept. 23rd the Confederation of Catholic Workers of Canada opened its twentieth annual convention at Hull, Quebec. The Most Rev. Alexander Vachon, Archbishop of Ottawa, commended the Catholic unions on their very earnest efforts to increase the professional efficiency of their members and improve the relations existing between employees and employers.

Archbishop Vachon said the labor question was one which knows but two solutions—through hate or love. The former caused blood to flow and destroyed in the hearts of its members all Christian sentiment and all patriotic sentiment.

FAMILY ALLOWANCES

FORTY-SIX members of all parties in the British Parliament are petitioning the Government for the introduction of family allowances. They have suggested that there should be a national, State-paid scheme of allowances for dependent children, payable to their mothers or acting guardians, as a means of safeguarding the health and well-being of the rising generation.

They have urged the Government to give immediate consideration to the formulation of such a scheme.

According to British sources, the question of family allowances has again been shelved by the Trades Union Congress, by referring it to the General Council for full report. It is felt that, as the Grand Council had already shelved the question in reply to an approach from the

Labor Party, this does not carry matters any further. Indeed, trade union hostility to family allowances has probably grown stronger of late as a result of the Government's White Paper on wage stabilization.

A good many trade unionists, says a liberal weekly, are inclined to regard the advocacy of family allowances as inspired by the desire to avoid wage increases—as it sometimes is. The arguments for stabilization of wage-rates would obviously be strengthened if family allowances were granted and made to vary with changes in the cost of living. But, though this is true, it does not dispose of the case in favor of the allowance system. The only really respectable argument against family allowances is that, with only limited resources available, it is preferable to grant the principle by improving social services in kind, as against doling out money which may be misused for quite different purposes.

BANNING NEGROES

BECAUSE Minnesota's Governor, Harold Stassen, claims to be helpless to admit Negroes to Minnesota's Home Defense, asserting that he is bound by the "military code of the federal army" and that this code excludes Negroes, action in the State courts against the Governor and the Adjutant General of the State is contemplated. It is said that after the National Guard had been inducted into the Federal service, Governor Stassen issued an executive order, Number 19, creating the Minnesota Home Defense. There was no provision in the order barring participation of Negroes.

Negroes who volunteered were not accepted and attempts were made to set up a Jim Crow company. The Governor appeared before a mass meeting called by the local branch of the N. A. A. C. P. and said he was in total disagreement with the discrimination. But he stated flatly that it was beyond his power to change the situation, because he claimed the Adjutant General's office must operate according to the Federal military code which excludes Negroes.

RACIAL DISCRIMINATION

IT is not merely in the deep South teachers of the colored race are discriminated against. At a recent meeting of the Legislative Committee, Missouri State Association of Negro Teachers, Girard T. Bryant, editor of the *Association Journal*, called attention to the fact that the greatest difference in the salaries of rural elementary teachers observed in Missouri was in St. Louis and Stoddard Counties. He related that in St. Louis County a male white teacher received \$1,154 yearly while the colored teacher in the same district received but \$690 a year. He also stated that Negro teachers received as little as \$400 a year in Stoddard County, while the lowest salary a white teacher received is \$664. With all this evidence before the committee, nothing was done to effect a change in these conditions.

The commentary of the *Argus*, Negro weekly of St. Louis, gives food for thought: "In view of the fact that this matter has been brought to the attention of the Negro teachers from time to time, year in and year out, and nothing has been done to change this condition, we

can only surmise that the State Teachers have the wrong sort of leadership—leaders who either have no vision or are too selfish to help what we call the 'little fellow' in the rural districts. We are informed that among the State leaders are those who are trying to 'feather their own nests' and 'make good' with the State Superintendent of Schools for their personal advancement to the extent that they do not give a 'whoop' about what becomes of the other fellow."

THE JEWISH PROBLEM

FROM remarks on the attitude adopted by German authorities toward the Fathers of the Congregation de Sion at Paris, whose especial apostolate is the conversion of the Jews, a correspondent, writing in the *Catholic Herald*, of London, proceeds to the discussion of the general subject: the Jewish problem in the modern world.

He quotes the present superior of the Fathers of Sion in England, who stated to him: "The Jew of today is by nature an apostle; he is at the back of most of the movements that govern our modern world. We should gain much for Catholicism if we could only convert the Jew, and use him for the spreading of the Kingdom of Christ."

"As far as one can see," the writer in the London weekly continues, "and according to the declaration of St. Paul, the conversion of the Jews will alone be the solution of the Jewish question. This solution is still, humanly speaking, a thing of the distant future. Meantime the problem of the Jews is with us, one of the gravest social and political evils that statesmen and Churchmen alike have to deal with. Hitherto the interested nations (and they are many) have failed to find a solution."

THE AAA

IN the middle of September petitions bearing the names of 625 Cape Girardeau County farmers were presented to the Governor of Missouri, asking him to use his high office and influence to help abolish the Federal farm program in Missouri, particularly in so far as it pertains to wheat allotments. The petitions were taken to Jefferson City by twenty farmers, accompanied by State Representative Frank Lowery. In referring to the farm program, the petition stated: "The penalty imposed on farmers is nefarious, manifestly unjust and undoubtedly class legislation, un-American in its operation and contrary to conception of self-government and freedom."

Lowery said that under the farm program some farmers with 200 acres of clear land could plant only 10 acres of wheat, and that if they planted more, they had to pay a penalty of 49 cents for each bushel sold. Under such conditions, he said, they were not able to make a living. Petitions are being circulated in other parts of Southeast Missouri. In Kansas farmers are also up in arms against the AAA.

The results of a meeting, conducted at Sedalia, Mo., at which six members of the Republican farm study committee sat down with 125 farm men and women, are summarized as follows on the Farm Club page of the *Washington (Missouri) Citizen*: "From the looks of it, this AAA farm program is getting to be a political wrangle and that it will be a hard problem to get the desired co-operation among the farmers in the future, unless something is done to create a better understanding before the next crop year. That is a problem that the administration will have to solve with the aid of the level-headed farmers of this nation."

FIXATION OF PRICES

DEFIED by anthracite producers who calmly ignored his price-ceiling edict of Sept. 12th, Leon Henderson, administrator of OPA, withdrew his order on Sept. 18th.

Official explanation of the failure to force a legal test of OPA powers was that the industry finally had come through with "full and comprehensive data supporting the price advance" of 15c per ton on domestic sizes of hard coal and would attempt no further advances without prior consultation and approval of OPA. Defiance by the industry, declared Henderson, "would not be tolerated in the future."

OCCUPATIONAL ACCIDENTS

NEARLY 1,890,000 workers were killed or injured at their jobs in United States industries during 1940, according to estimates of the Bureau of Labor Statistics. Of the 18,100 fatalities, about 16,000 involved employees, and 1,500 involved self-employed workers or proprietors. Nearly 90,000 persons suffered some permanent impairment, and 1,782,000 had temporary disabilities lasting a day or more.

Most of the major industry groups had more disabling injuries in 1940 than in 1939. In only two groups—mining and quarrying, and railroads—are the 1940 totals below those of 1939. One group—public utilities—showed no change. For the entire economy, deaths increased from 16,400 to 18,100, and temporary total disabilities from 1,447,700 to 1,782,000. The increases are chargeable to increased employment, longer working hours, and a relaxing of safety precautions in industries which experienced sharp increases in employment.

CRIMINALITY OF YOUTH

PREPARATORY to drafting its Youth Correction Authority Act and Youth Court Act, the Council of the American Law Institute through its advisory committee on criminal justice collected and summarized existing statistical material relating to criminality of youth. The committee's task was assigned to one of its members, Professor Thorsten Sellin of the sociology department of the University of Pennsylvania. The volume on the "Criminality of Youth" is a condensation of the reports of Dr. Sellin to the committee.

In his summary of criminality of youth, Dr. Sellin concludes encouragingly that in all violations of law the youth group does not show excessive participation; that the participation of the 16-to-20-year-old group in the total of offenses dealt with by courts and police is relatively small considering the fact that about 13 percent of the total population falls in that group. Although crimes against property are abnormally high among the youth group, those involving violence against the person and violation of trust are less common than among certain older groups. The rate of offenses among the youth group increases with age, reaching the high rates in the nineteenth year in America and at somewhat older age levels in England and Wales. "From the point of view of the absolute numbers of offenders," says Professor Sellin, "the youth group does not present an overwhelming problem" although he is careful to point out that the character of youth offenses are most conducive to the development of criminal habit and for that reason call for the most intelligent treatment in reducing and preventing crime.

BOY SCOUTS

LAST year the various groups of Boy Scouts existing in France were federated. General Lafont, who was appointed head of the new Federation, is chief of the Catholic Scouts in France. Each group retains its independence.

The Federation has declared that the Scout Movement is of Christian inspiration and that its aims are to seek God and to serve Him, to render service to others, and to love the fatherland. Rev. P. Forestier, O.P., general confessor to the French Scouts, has declared that the conduct of the Scouts during the war was worthy of the highest praise. Speaking of them recently, a French General said "the Scouts are the spiritual army of my division." Those who were too young to be mobilized devoted themselves untiringly to looking after refugees.

THE WHEAT PROBLEM

OFFICIALS of the Manitoba, Saskatchewan and Alberta wheat pools met at Winnipeg early in October to consider the economic situation of western Canada. From their deliberations there resulted a four-point program which is considered "absolutely necessary to preserve the solvency of western Canada." It has been submitted to the Wheat Committee of the Dominion Government. The four points are:

1. That the initial payment by the Canadian wheat board be increased to \$1 a bushel, basis No. 1 Northern, Fort William. (The initial payment being paid to farmers on the 1941 crop is 70 cents a bushel.)
2. The stocks of wheat represented by the carryover as of July 31st, 1941, be taken off the market and held as a national emergency war reserve. (The carryover of wheat at the end of July from 1940-41 crop year was 480,000,000 bushels—an all-time record.)
3. That, as from Aug. 1, 1941, all sales of wheat be credited to the crop season 1941-42.
4. That the crop year 1941-42 be declared an emergency year under terms of the Prairie Farms Assistance Act, irrespective of market prices prevailing.

RURAL ZONING

ZONING by and for rural people is only twelve years old. The pioneer State to adopt rural zoning is Wisconsin. The pressure of overhead costs to county governments in serving unprofitable communities forced the issue. In 1929 the Wisconsin State legislature passed an amendment to the county zoning law which previously limited county zoning regulations to the urban type. The amendment made it possible to regulate the use of land for agriculture, forestry, and recreation. As a result 5,000,000 acres of unprofitable land have been removed from farming in northern Wisconsin.

Under the enabling legislation, land within a county can be zoned by the county commissioners on the basis of its best use. The county commissioners in turn rely on referenda held among the people to be affected. No action is taken before the citizens have had an opportunity to study, discuss, and express their opinion on the matter.

Other States which have now granted rural zoning privileges to local units of government include California, Colorado, Georgia, Michigan, Minnesota, Missouri, Pennsylvania, Tennessee, Virginia, and Washington. Illinois and Indiana also have zoning acts; exceptions in the acts, however, make the scope of rural zoning powers uncertain.

RUSSIA'S EDUCATIONAL POLICY

IN the U.S.S.R. only primary education is free, for reasons which have to do with the efforts of Moscow to industrialize Russia. The decrees of Oct. 3rd, 1940, institute measures for obtaining a regular supply of technical workers and preventing them from "flitting." One form of education, the non-technical, is discouraged by charging fees in the higher classes and the limitation of stipends to students who excel, while industrial conscription is introduced for a proportion of young people to participate in another form of education, the technical school. The choice of the conscripted is the duty of collective farm chairmen and town Soviets. There is an obligation to work thereafter for four years in the trade learned, with temporary exemption from military and naval service.

These decrees show the pressure for maintaining the supply of technical workers, and suggest the existence of a growing preference for literary education. They are to be read along with another group of recent measures: the eight-hour working day, the seven-day week and the penalization of flitting (June-July, 1940). Possibly the suspicion that a numerous proletariat of intellectuals constitutes a danger to any existing order, accounts, at least in part, for the decrees referred to.

DESTITUTION UNDER CAPITALISM

PUBLICATION of the Social Survey of the City of Cape Town, undertaken by the Department of Social Science of the University of Cape Town, has placed before the citizens of the South African community a valuable body of information. "We now know," writes the *Southern Cross*, "how terribly poor the vast majority of the colored people are and how unjustly they are paid." It is hoped that similar surveys will materialize for the other large towns of South Africa and also for the rural districts. The present census has asked for information regarding family income, in order to ascertain the extent of poverty for the whole Union.

"That is not enough," the South African weekly insists. "It applies only to Europeans. Each urban community should know how badly treated its own poor are. The survey of Cape Town gave a shock to the people of that city. It probably did some good, though we cannot as yet see the results. Yet it seems that it will be a long day before justice is done. The people were certainly not roused enough. The only thing to do is to keep hammering away, and to stir the conscience of individuals. More shocks are required. We believe that the present census, when its figures are published, will provide one, regarding the laboring section of the Europeans."

PAN-AMERICAN RELATIONS

A DIVISION of Latin American Relations has been established by Louisiana State University at University, La. It is headed by Dr. R. W. Bradbury, with an advisory committee of faculty members.

The University has also established five scholarships to be awarded to Latin American students of the 1941-42 session, each worth \$270 a year, plus fee exemption.

HISTORICAL STUDIES AND NOTES

REV. SIMON SAENDERL, C.Ss.R.,
INDIAN MISSIONARY

IV.

THE failure to establish a Redemptorist community at Green Bay, and later at Norwalk, Ohio, drew from the pen of the late Msgr. F. G. Holweck this criticism: "The expedition of the Redemptorists to America, prompted by Bishop Rese, was badly planned on both sides. Rese should have known that the services of the Redemptorists, according to their constitution, could not be employed for missionary work among the whites or among the Indians, as he had planned. St. Alphonsus, their founder, had no intention of engaging in foreign mission labors. The statute he wrote states that community life and popular missions are to be the activities of his Congregation. Community life has always been one of the fundamental duties of the Redemptorists. But Rese ignored all this. And since he was not only a pastor but also a calculating businessman, he was greatly disappointed to learn the Redemptorists had come to America empty handed. The smart from this disillusion never left him and ever after prejudiced him against the Redemptorists; it finally led to a clash, in which Rese was the loser, for the Redemptorists withdrew from his diocese. On the other hand, the Redemptorists made the mistake of undertaking the voyage without a previous agreement, and erred in placing themselves at the disposal of the bishop of Cincinnati. The pioneers among them had to suffer for seven years because of these mistakes, until they could establish their first stable community at Pittsburgh in 1839."¹⁾

These strictures made by the eminent historian are beside the point. Bishop Rese knew only too well that the Redemptorists had made the erection of a community house an indispensable condition of their coming. He had promised to help in this direction, but never fulfilled that promise.²⁾ The Redemptorists were bound by canon law to live in a community, like other religious orders and congregations. Their superiors could have applied for a papal dispensation as had the superiors of other religious communities, e. g., the Capuchins. But they never saw fit to do so and in consequence the Redemptorists in the United States were bound in conscience to establish a community as soon as possible.

Bishop Rese likewise ignored all this, as have other priests in the American missions. Msgr. Holweck writes in this connection:³⁾ "When it was reported in Cincinnati that the Redemptorists were coming into the diocese, everyone

was overjoyed. Two things were expected of the newcomers: care of the neglected missions and provision of funds. No thought was given to the obligation of Redemptorists to live in a community; it was believed the bishop had the power to send them, singly or in pairs, into areas where secular priests could not be supported. You cannot blame [?] the priests in Cincinnati for entertaining such beliefs in view of the fact that the vicar general (later bishop) Rese had circulated the news regarding the wealth of the Redemptorists and their influential and wealthy patrons in Vienna, as well as their zeal for souls.

"Unfortunately, these expectations were soon blighted. The report about the Redemptorists' wealth proved to be mere gossip. On their part, the superiors in Vienna presumed that the bishops in America would support their subjects with the money sent by the Leopoldine Foundation. They never dreamed their American missionaries would be stationed in parishes singly, having insisted that the Redemptorists in America should live and labor in communities as in Europe.

"The expectations of both sides, as well as their plans, were mutually opposed to one another, as Father Prost later wrote, and because the two parties had not concluded any agreements concerning these matters, misunderstandings were bound to arise between the bishop and the Redemptorist Fathers."

Msgr. Holweck's criticism of the guilelessness of the Redemptorist superiors, who did not enter into a definite agreement with Bishop Rese, is unwarranted. Why should they make special agreements, when the popes through the instrumentality of canon law have settled these questions for centuries? Of what use would have been an agreement with a bishop who, contrary to all canons of law, arrogated to himself the jurisdiction over the Redemptorist Fathers, even in domestic matters, posing as their rightful religious superior;⁴⁾ and who did not respect their canonical right to withdraw from his diocese?⁵⁾ The remark made by Msgr. Holweck concerning the wrong step taken by the Redemptorists in placing themselves under the bishop of Cincinnati betrays great ignorance of canon law. Religious wishing to labor in a certain diocese must place themselves under the jurisdiction of the diocesan bishop, unless Rome establishes them as an independent prefecture or vicariate.

The Redemptorist Fathers' great misfortune was having to deal with a bishop who had already lost his mental balance. Bishop Rese resigned in 1836, after which it was discovered he was suffering from softening of the brain. Although he lived an additional thirty-five years, he never regained the use of his mental

¹⁾ *Pastoral-Blatt*, July, 1920, pp. 99-100.

²⁾ Byrne, John F., C.Ss.R. *The Redemptorist Centenaries*, p. 47.

³⁾ *Pastoral-Blatt*, July, 1920, pp. 100-101.

⁴⁾ Byrne, op. cit., p. 60.

⁵⁾ *Ibid.*, p. 58.

faculties. However, he had sufficient sense—before leaving for Europe and an asylum—to assure the Redemptorist superior, Fr. Prost in Baltimore, that he deeply regretted the trouble that had arisen between them and, were it still in his power, would do anything for the Redemptorists. But, he added, because he had already submitted his resignation, it was too late to undo the past.⁶⁾

When Bishop Rese had come to understand that the Redemptorists would not co-operate in the plan so greatly cherished by him, viz., the establishment of an academy similar to that he had founded at Cincinnati in 1831, he ordered Fr. Sänderl to replace Fr. Baraga in Arbre Croche, Emmet County, now Harbor Springs, Michigan. On August 6, 1833, Fr. Sänderl left Green Bay with the two lay brothers, James and Wenceslaus, for his new abode, while Fr. Hätscher and Brother Joseph remained for some time longer in Green Bay. This action by the bishop completely disrupted the community which had been struggling for well-nigh a year.

Fr. Sänderl, who had labored for twelve months among the Indians in the vicinity of Green Bay, was now put in charge of an Indian reservation. When he came to America, Fr. Sänderl, like his confreres, had certain incorrect notions about the Indians. The reports published by the Leopoldine Foundation did not relate the dark side of Indian mission activity. It may have been that the missionaries did not discuss the evil characteristics of the Indians, or that the editors struck out such portions so as not to discourage the readers in their desire to support the missions. Fr. Sänderl knew from first-hand experience the good and bad traits of the Indians through his dealings with the pagans in Green Bay. Now he was to appreciate the virtues of Catholic Indian communities.

In 1823 the Ottawa tribe, in lower Michigan, had addressed two petitions to Congress, requesting Jesuit missionaries. There was no response, but in 1825 Rev. Francis V. Badin journeyed among the lake tribes, visiting also the Indians at Arbre Croche. In 1827 Rev. Peter J. Dejean had remained at Arbre Croche for a short time, and two years later was named founder and first resident pastor of the new mission among the Ottawas; he labored there until 1831, when he returned to his native France. He was replaced by Rev. Frederick Baraga who in turn was followed by Fr. Sänderl.⁷⁾

By the time Fr. Sänderl assumed charge of Arbre Croche, the Ottawa Indians there had

become well known to readers of the *Annals of the Society of the Propagation of the Faith* and the *Berichte* of the Leopoldinen-Stiftungen through the reports of Fathers Dejean and Baraga.⁸⁾ Fr. Dejean had also published (in 1830) two catechisms and prayerbooks in the Ottawa language, while in 1832 Fr. Baraga had written one catechism and prayerbook in the same tongue.⁹⁾

At Arbre Croche Fr. Sänderl met the Redemptorist lay brother Aloysius Schuh who had been stationed there for almost a year. When Fr. Baraga had come to Detroit in September, 1832, to arrange for the printing of a primer and prayerbook in the Ottawa language, he asked if he might take this brother with him to the Indian mission, to teach the locksmith and blacksmith trades to a number of the Indians. These trades were necessary and were all the more beneficial to the Indians because the native smiths relieved their tribesmen of the need of journeying many days to the nearest city, where their morals were endangered.

Brother Aloysius was overjoyed to meet his superior and confreres once more. However, his joy did not last for long, as penury and privations depressed everyone. Brother Wenceslaus grew so discouraged that he returned to Austria, while Brother James returned to Norwalk, Ohio, to join Fr. Tschenhens. Brother Aloysius, however, remained with Fr. Sänderl at Arbre Croche. Some time later Fr. Sänderl's brother, Vitus, arrived to join the Congregation as a lay brother.

Arbre Croche was an Indian reservation. Within a radius of twelve miles were three villages inhabited entirely by Catholic Indians, in all some 1200 members of the Ottawa tribe. Thanks to the labors of Fathers Dejean and Baraga, they lived much like the primitive Christians. At that time Arbre Croche was the only Indian mission in the Detroit Diocese. Many other congregations were composed of both Indians and whites, with the latter in the majority, as in Green Bay. In his new pastorate Fr. Sänderl had only to continue the work of his predecessors. The great Baraga had humbly written on February 1, 1834, that Fr. Sänderl would care for Arbre Croche better than he.¹⁰⁾

At first Fr. Sänderl thought to establish the

⁸⁾ *Annalen der Gesellschaft zur Verbreitung des Glaubens*, No. 1, Einsiedeln, 1832, pp. 63-70; Vol. II, Einsiedeln-Mainz, 1833, pp. 71-72, 76-78, 119-35. *Berichte der Leopoldinen-Stiftung*, Vol. I, Vienna, 1831, pp. 22-28; Vol. II, Vienna, 1831, pp. 10-22; Vol. IV, 1832, pp. 11-19, 33, 35-37.

⁹⁾ Streit, Rob., *Bibliotheca Missionum*, Vol. III, 1927, pp. 728, 738.

¹⁰⁾ Beck, Bernhard, C.Ss.R. Goldenes Jubiläum des Wirkens der Redemptoristenväter an der St. Philomena Kirche in Pittsburgh und Umgegend nebst deren ersten Missionen in den Vereinigten Staaten Nord-Amerika's, Pittsburgh, 1889, pp. 17-18; *Pastoral-Blatt*, July, 1920, p. 101; *Annalen der Gesellschaft zur Verbreitung des Glaubens*, Vol. II, Einsiedeln-Mainz, 1833, pp. 120 sq; Byrne, op. cit., p. 47.

⁶⁾ Ibid., p. 60. Concerning Bishop Rese cf. sketch by Msgr. Holweck in *Pastoral-Blatt*, April, 1920, pp. 49-50.

⁷⁾ *Pastoral-Blatt*, August, 1920, p. 114-15; July, 1920, p. 100; O'Daniel, F. V., O.P., Rt. Rev. Edw. Dominic Fenwick, Cincinnati, 1920, pp. 300-02, 328 sq., 332, 360, 388 sq., 397, 401; Catholic Encyclopedia, Vol. X, p. 193.

coveted Redemptorist community at Arbre Croche. Fr. Baraga wrote, on August 25, 1833: "Fr. Sänderl, superior of the Redemptorists in America, arrived at Arbre Croche on August 6th with two lay brothers; a third has been here for the past ten months. They have said several other members of their Congregation will come here, and it is their intention to establish a center of their mission at Arbre Croche." But again the project was doomed to failure.¹¹⁾

While at this mission Fr. Sänderl acquired a complete knowledge of English and French. He also set out to learn, within nine months, two Indian tongues, of the Ottawa and Chippewa tribes. So proficient did he become that he was able to compile a vocabulary of the four languages: French, English, Ottawa and Chippewa; however, this was never printed.¹²⁾ The linguistic ability was of supreme value to him and was one of the reasons why he gained the love and trust of the Indians in so short a time.

Concerning Fr. Sänderl's activities we read that he would prepare so many catechumens that on Sundays from twenty to thirty of them could be baptized. All of the Indians followed the same mode of life: each morning and evening they met in the church for common prayer and assisted at mass daily (during mass they sang in their native language the hymns taught them by the missionaries). With the greatest devotion did they prepare for the reception of the sacraments. Thus the women would hide in the woods for two weeks, intent upon the best way to prepare to receive Holy Communion. Of course the missionary had to put an end to this form of "retreat" as it caused the women to neglect their domestic duties.

Likewise the missionary was compelled to check their excessive fear of offending against purity by marrying; girls were especially fearful in this regard. Frequently the bride would change her mind on the way to the church and would break away from the bridegroom. Hence the priest on occasion had to marry couples at unseasonable times, to forestall the eleventh-hour disruption of the marital engagement. On fast days the Indians would even abstain from drinking water while all of them refrained from using intoxicating liquor at any time. During Holy Week they would eat very little on the first three days of the week, and would eat nothing whatsoever on the last three.

The severest storms in winter could not keep them away from Sunday services, even though they were obliged to travel many miles. Naturally the heroic life of the newly converted Indians exerted a powerful and beneficial influence on the missionary and the Redemptorist lay brothers. In his Relations Brother Joseph seems unable to stop referring to the mission

of Arbre Croche and how often the pious ways and model lives of the Indians had moved him to tears. Never before in his life, he affirms, had he witnessed such wonderful effects of the reception of the sacraments. The Indians behaved more like angels than men in church.

(To be continued)

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

They Eschew Politics

BORN in the Middle West, the son of a clergyman who came to America in 1851, Professor Taylor Starck of Harvard University has contributed to Louis Adamic's volume "From Many Lands" a chapter on the Germans in our country.

While a good deal of what the writer says is of interest, his remarks on the tendency of the Germans in America to avoid politics are, before all, of particular significance. "They have not entered politics to any very considerable extent," Professor Starck remarks, "and never as a group. I believe that statement will hold in all parts of the country for most periods." In another paragraph of his contribution to Mr. Adamic's volume he says:

"The characteristics of the German group as generally recognized are diligence, frugality, loyalty, honesty, orderliness, a law-abiding nature. They are generally musical, normally more artistic than Anglo-Americans whose ancestry goes back to North English and Scottish immigrants. They are usually religious and, as a rule, *unpolitical* [italics ours]. As far as my observation goes, these characteristics have persisted more or less in the descendants of the original German emigrants."

Professor Starck does not believe any of the qualities above enumerated have been destroyed; but it appears to him "especially curious that the unpolitical nature of the German seems to persist even after many generations in this country." He has in fact found astonishingly few Germans among those of American statemen and politicians. Hoover and Willkie are the outstanding exceptions in recent times "and both are unusual or irregular as politicians." On the other hand, Professor Starck points out, "a casual survey of any college catalogue or the 'Who's Who' will reveal a very large percentage of German names." He amused himself on one occasion "by checking the names of the Harvard faculty that were German or whose bearers I knew to have some German blood; the percentage was extremely high."¹⁾

We agree with Professor Starck's opinion regarding the tendency of the German-Americans to eschew politics. The reasons for this strange phenomenon are many. Thus far the subject, although the circumstances are well known to German-Americans, has not been adequately treated by any competent writer.

¹⁾ Loc. cit., N. Y., Harper Brothers, 1940, pp. 323-24.

¹¹⁾ *Pastoral-Blatt*, August, 1920, p. 115.

¹²⁾ *Ibid.*; Streit, op. cit., p. 735; Byrne, op. cit., pp. 47 sq.

BOOK REVIEWS

Received for Review

- Hermens, Dr. F. A. *Democracy or Anarchy? A Study of Proportional Representation. The Review of Politics*, Univ. of N. D., Notre Dame, Ind., 1941. Cloth, 447 p. Price \$4.00.
- Les bases d'une paix juste. *Allocutions et lettres de S. S. PIE XII. L'Ecole Sociale Populaire*, Montreal, 1941. p. c., 29 p. Price 15 sous.
- Archambault, R. P., S.J. *L'Esprit de l'Action catholique d'après Pie XII. L'Ecole Sociale Populaire*, Montreal, 1941. p. c., 30 p. Price 15 sous.
- Sieber, Sylvester, A., S.V.D., and Mueller, Franz H., M.C.S. *The Social life of Primitive Man*. B. Herder Book Co., St. Louis, 1941. Cloth, 566 p. Price \$3.50.
- A Correspondence Course in Catholic Doctrine. Rumble and Carty "Radio Replies," St. Paul, 1941. p. c., 60 p.
- America's Peace Aims. A Committee Report. Cath. Ass'n for Internat. Peace, Wash., D. C., 1941. p. c., 48 p. Price 10 cts.
- Ross, Rev. J. Elliot. *Co-operative Plenty*. B. Herder Book Co., St. Louis, 1941. Cloth, 204 p. Price \$2.00.
- Causeries sur les encycliques "Rerum novarum" et "Quadragesimo anno." *L'Ecole Sociale Populaire*, Montreal, 1941. p. c., 32 p. Price 15 sous.
- A Symposium on World Organization 1920-1940, etc., etc. *International Conciliation*, No. 372, Sept., 1941. Carnegie Endowment for Internat. Peace, N. Y. p. c., 50 p. Price 5 cts.
- Ledit, Rev. Jos., S.J. *Par dela les guerres. L'Ecole Sociale Populaire*, Montreal, 1941. p. c., 32 p. Price 15 sous.
- Poppy, Fr. Maximus, O.F.M. *The Fruitful Ideal. A Factual Survey of the Three Orders of St. Francis in the U. S.* B. Herder Book Co., St. Louis, 1941. Cloth \$1.50, paper \$1.00, 111 p.
- The Franciscan Message in Authentic Texts. Ed. by Fr. Maximus Poppy, O.F.M. B. Herder Book Co., St. Louis, 1941. p. c., 67 p. Price 40 cts.
- Schroeder, Rev. H. J., O.P. *Canons and Decrees of the Council of Trent. Original Text with English Translation*. B. Herder Book Co., St. Louis, 1941. Cloth, 608 p. Price \$6.00.

Reviews

- Muntsch, Rev. Albert, S.J. *Conferences for Religious Communities* (3d series). St. Louis, B. Herder Co., 1940. Price \$1.75.

CHRISTIAN perfection is not a standardized and stereotyped pattern handed down by the past to be copied by the present. On the contrary, it possesses all the attributes of life which means that it is endowed with an inherent capacity for adaptation to the requirements of changing times. In accord with the special needs of an age now this or that aspect receives a stronger emphasis. Our days call for a fuller and more explicit statement of the social implications of the Christian ideal of living. By duly stressing this social phase Fr. Muntsch shows that the Gospel message is not outmoded and that it also contains the spiritual forces to refashion the world of today. Withal he does not externalize Christian life but insists on the necessity of spiritual motivation in all activities directed toward social ends. From this reliance on the power of the

spirit the author draws his unconquerable hopefulness, a happy and truly Christian mood, which he succeeds admirably in communicating to the reader. While the book serves well its primary purpose indicated by the title, it can likewise be very profitably used in the preparation of sermons and lectures.

C. BRUEHL, Ph.D.

Stoll, Otto. *Etnografia de la Republica de Guatemala. Traducida del Aleman con Prologo y notas por Antonio Baubaud Carrera. Guatemala, C. A. Tipografia Sanchez, 1938.*

It is worth while to note that many of the earlier authorities in Mexican, Central, and South American archaeology and ethnology are German. Among them are Seler, Sapper, Foerstemann, Dieseldorf, Preuss, Koch-Grünberg, Lumholtz, Ehrenreich, von den Steinen, Uhle, Stubel and Berendt.

Science is especially indebted to these savants for their work in exploring and elucidating the vanished cultures of the Mayas and other races of pre-Columbian times. Among the authorities who have laid the foundation for further study in Mayan ethnology and linguistics is Otto Stoll, who was born at Fransenfeld, Switzerland, on Dec. 29, 1849, and died at Zürich in his home land, on Aug. 18, 1922.

He came to Guatemala at the suggestion of his uncle, Otto Bleuler, who had been established there in business. Stoll, having obtained his medical degree in the meantime, at once began his long years of research in native languages and cultures. His chief work is *Zur Ethnographie der Republik Guatemala*, published at Zürich in 1884. This is regarded as authoritative in its field. In fact, it was esteemed so highly that it has been translated into Spanish for the benefit of the many Guatemaltecos who are interested in the aboriginal culture of their country. The work of translation was done by Señor Antonio Goubaud Carrera, a student of anthropology, at one time in our country. The translator has added notes based on his own study and observation of the natives.

In the comparatively short space of 196 pages the authors give a clear insight into the various languages spoken in the region. The bibliographies cite the works—grammars, dictionaries, catechisms, etc.—of the Catholic missionaries who labored zealously among the Indians in the sixteenth and seventeenth centuries.

Central American ethnology has become a fascinating and widening field of research, but Stoll's volume still maintains its high position among scholars. The Spanish-speaking world is under obligation to the translator for a work well done.

Quite a number of Stoll's scientific manuscripts on ethnology, linguistics and natural history are still in the Zentralbibliothek of Zürich, awaiting publication.

REV. ALBERT MUNTSCH, S.J.

THE CENTRAL VEREIN AND THE CENTRAL BUREAU

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, Mo.

Peter's Pence

SHORTLY following the New York convention President William H. Siefen forwarded \$500 to the Apostolic Delegate as a Peter's Pence offering to the Holy Father; the money had been received from affiliated societies and members in the course of the year.

Without delay, Most Rev. Amleto G. Cicognani, the Apostolic Delegate, acknowledged the gift, calling attention to the fact that the Central Verein has for many years contributed generously to the Holy See. The letter, dated, Sept. 20th, follows:

"I wish gratefully to acknowledge your kind letter of the 17th instant, with the enclosed check for \$500 offered by the Central Verein of America to the Holy Father, in keeping with a venerable tradition of your society. I shall transmit this liberal offering to His Holiness at once, and I can assure you of his heartfelt gratitude for the generosity and devotion which the members of the Central Verein foster for

the Vicar of Christ, particularly in these days of such widespread suffering and discord.

"In due time you will receive a letter of grateful acknowledgment from His Eminence, the Cardinal Secretary of State.

"With sentiments of esteem, and every good wish, I remain

"Sincerely yours in Christ,

(Signed) "† A. G. Cicognani,

"Archbishop of Laodicea

"Apostolic Delegate."

Winter Program

FAR too many of our countrymen, preoccupied with international events, have come to overlook entirely the existence of many problems clamoring for solution at home. But the mere disregard of such difficulties will not remedy them, rather will it intensify their effects and allow them to develop unchecked. And thus many of the social gains particularly of the past twenty or so years are in jeopardy.

For these reasons Catholics, and especially organizations such as the Central Verein, have an even more serious obligation to work for the alleviation of domestic evils of a moral and social nature, and to help prepare the groundwork for an order of society in agreement with Christian principles.

The fall and winter months are perhaps the best time of the year to plan a program of activities. It is then the members of a society are more inclined to study and apply principles intended to bring about the reconstruction of society.

In answer to the question, how shall we proceed, many replies can be made. The Central Verein has a definite program, flexible enough to meet the needs of all its members, whether farmers or workers, professional or business men, but restricted enough to assure a unity of purpose.

The resolutions adopted by the New York convention constitute a working program of study and action. The 17 statements cover a wide field of activity, call attention to many fundamental problems as they affect our country. In the past individual societies and district leagues have succeeded in promoting systematic study of the resolutions with gratifying results. In virtually every instance where the plan has been followed, the members not only became more interested in the work of the C. V., but were able to discharge their civic and social obligations more efficiently.

A splendid example of a group of this nature is the Rochester, N. Y., Federation. For many years study clubs have been conducted by this group to investigate social and economic matters. Only a few weeks ago the organization decided to conduct two meetings instead of the customary single session each month. The second assembly is to be devoted entirely to a dis-

cussion of topics such as those treated in the New York convention resolutions.

Perhaps this excellent plan can not be adopted by every group. But the principle should hold true and it should be possible for every affiliated C. V. organization to devote at least part of each meeting to a discussion of one or more parts of the C. V. program. The plan is earnestly recommended to the officers of all the constituent units.

Bishop of Belleville New Life Member

MORE than a hundred Life Memberships in the Central Verein have been acquired by archbishops, bishops, priests, laymen and laywomen since this form of membership was inaugurated some 13 years ago. The latest member of this classification is Most Rev. Henry Althoff, Bishop of Belleville, Ill.

Bishop Althoff honored the organization by accepting the offer of Life Membership tendered by President William H. Siefen in consideration of the Bishop's gift of \$100 to the Central Bureau Expansion Fund last year.

Historical Material for Research Work

INTERESTED members and readers undoubtedly remember our frequent requests asking them to search for and donate to the Library of German-Americana material suitable for a collection of this kind. In a recent issue of the *American-German Review*, official publication of the Carl Schurz Memorial Foundation, housed in a building owned by the Federal Government at Philadelphia, we find the following appeal, which enumerates whatever may serve the purposes of a historical library such as theirs and ours as follows:

"Have you any old record book or a secretary's book of a Verein, Turngemeinde, Sängerbund, that gives more or less the history of the organization and of its accomplishments?

"Have you a file of a year or more of any of the old American-German language newspapers or magazines?

"Have you an old pamphlet that tells about the conditions which the German immigrants faced when they first came to the United States?

"Have you the records of the more or less scientific research that was done by some of your ancestors in such fields as geology, mineralogy, botany, horticulture?

"Have you a copy of the first edition of old German books that were printed in the United States?

"Have you samples of American-German needlework?

"Have you letters, papers, etc., that will give definite information in regard to the founding of some of the great business enterprises that were inaugurated by German immigrants?

"Have you papers, clippings and books relating to the service that German immigrants have rendered to American life, in the political, social and industrial field?"

The reader cannot help notice the lack of reference to material referring to churches, charitable institutions, such as our orphan asylums, and our benevolent societies, etc. It is because we knew long ago that both public and institutional libraries neglect to take into

consideration the activities and accomplishments of the "*Kirchendeutschen*," we established the C. V. historical Library of German-Americana in 1912. Unfortunately, few gifts intended for this collection have been received of late. Hence this new appeal.

Stay Out of the Red

FOR the first time in some years the C. V. completed its fiscal year (in August) without a deficit. This was due largely to the co-operation of a substantial number of affiliated societies in remitting the subscription price for *Social Justice Review* sent to each secretary, and in contributing one dollar or more to the youth promotion fund.

Secretary Albert A. Dobie has now addressed a letter to all societies requesting them to continue or initiate these customs, as the case may be. He urges further that every society contribute at least two dollars toward the Peter's Pence collection.

"With business conditions much better," the secretary writes, "a collection at a single meeting would probably net more than the minimum requested sum [five dollars], thereby making it unnecessary to take money from your society's treasury." All money should be addressed to Mr. Dobie, 28 Tilton St., New Haven, Conn.

Inspiring Convention in Sleepy Eye

UNLESS one has attended an annual convention of the C. V. of Minnesota the accounts of the assemblies may possibly appear too glowing and uncritical. But only those who have been present at the yearly gatherings can appreciate fully the spirit of enthusiasm, the willingness to work, the determination manifested by the delegates.

The little town of Sleepy Eye provided an ideal setting for the 43rd annual meeting of the organization, adjudged one of the outstanding conventions in the history of the Branch. There was more to the convention than met the eye, more than the great numbers of participants or the elaborateness of the program. Of greater importance were the evidences of good will, of devotion to the Catholic cause.

The formal opening took place on Sunday, Sept. 28th, with the celebration of pontifical high mass by Most Rev. John G. Murray, Archbishop of St. Paul. St. Mary's Church was filled to overflowing for the mass, the sermon of which was preached by Most Rev. John Peschges, Bishop of Crookston.

Participants in the colorful parade held in the early afternoon preceding the mass meeting included delegates to the conventions of the C. V. and C. W. U. Branches and the Cath. Aid Association of Minnesota, as well as several thousand guests. Rev. Anthony Scholzen, pastor of St. Mary's Parish, Mr. Frank C. Neu-decker, convention chairman, and other officials welcomed the delegates at the outdoor demon-

stration after which Archbishop Murray delivered the principal address of the day, on the Problems of Peace. Bishop Peschges and Rt. Rev. Abbot Alcuin Deutsch, O.S.B., of St. John's, Collegeville, were the other speakers.

Simultaneously with this assembly a mass meeting for children was conducted in the school auditorium under the direction of Mr. William A. Boerger and Mr. Joseph B. Korte. Sunday evening the executive committees met while the local dramatic society presented "Charley's Aunt" for the remainder of the delegates.

Monday was devoted exclusively to business sessions. At the opening meeting President Michael F. Ettel reported on the activities of the Branch during the past year, while considerable time was given over to a discussion of the executive committee's suggestions, subsequently adopted. These included assistance to army chaplains, mission aid, continuance of the C. V. Institute for Social Study at St. John's, sponsorship of a conference for farmers, and a number of appropriations, as follows: \$200 for Mexican relief; \$250 to the Central Bureau; and \$75 for the 1942 St. Boniface Day celebration.

An important item of business was the decision to re-establish the system of "Vertrauens-Männer" (men appointed to serve as "contact agents" between local societies and the State and national organizations). Special attention was paid to the reports of the secretary, the treasurer and the constitution committees. The delegates voted unanimously to oppose any change in the name of the Central Verein.

In the afternoon Mr. Frank C. Kueppers presented a comprehensive report of the New York C. V. convention in the absence of Mr. F. P. Kenkel, Director of the Central Bureau, who was confined to his hotel because of illness; a resolution of sympathy was tendered the Director by the delegates. Mr. Ettel reported the women's section had decided to co-operate with the men in completing the organization's share of \$10,000 in the Central Bureau Expansion Fund. The chairman of the drive, Mr. J. M. Aretz, president of the Aid Association, reported extensively on the project; more than \$6000 has thus far been pledged or paid by member societies.

Included among the afternoon's speakers were Abbot Alcuin, Rt. Rev. Msgr. Edward Mahowald, who extended an invitation to the Branch on behalf of Bishop Joseph F. Busch to meet in St. Cloud next year, and Rev. Martin E. Schirber, O.S.B., director of the C. V. Institute, who reported on that undertaking.

In the evening the resolutions were submitted by the committee under the chairmanship of Mr. Joseph Matt, editor of *The Wanderer*, of St. Paul, and chairman of the C. V. Committee on Social Action. Besides ratifying the New York convention propositions, the delegates approved resolutions on peace, Communism, family sized farms, governmental waste, price fixing, extension of social security laws and several others.

Mr. Ettel was re-elected president and all other officers were named for another term. These are Ben. J. Spohn, Richmond, vice-president; Joseph B. Korte, St. Benedict, recording secretary; Rudolph G. Baetz, St. Paul, financial secretary; and William P. Gerlach, St. Paul, treasurer. Five men were elected members of the executive board and ten members were selected delegates to the 1942 national convention in St. Louis.

It is from Singapore, so frequently mentioned of late in press dispatches, a native of India has written us:

"I do not know how to repay you for the many things you are doing for me and my colleagues in Catholic Action. Please do not hesitate to ignore any requests that might prove embarrassing to you. We are already heavily indebted to you and pray God to bless with success all your efforts and those of your colleagues in the noble venture for the conversion and the re-Christianization of our societies."

Tour Committee Appointed

APPPOINTMENT of a tour committee for the 1942 convention of the C. V., to be held in St. Louis, has been announced by President William H. Siefen. Mr. William J. Kapp and Mr. Albert J. Sattler, both of New York, have been named chairman and secretary respectively. These men acted in the same capacity for the San Francisco and New Ulm convention tours.

Within a few weeks after the New York assembly many inquiries had been received regarding a tour to St. Louis. In several cities "St. Louis Convention Savings Clubs" have been organized; the members will set aside a certain amount of money each week or month to defray their expenses on the tour.

The committee held its initial meeting on Oct. 5th at the Kolping House, at which preliminary plans were outlined concerning the itinerary, costs, etc.

Scroll Presented to C. B. Director

OFFICERS of the Catholic Union and Catholic Women's Union of Missouri presented a testimonial scroll to Mr. F. P. Kenkel, Director of the Central Bureau, at a dinner held Oct. 15th. Some 35 officials were present on the occasion, including national officers residing in St. Louis and members of the Bureau staff.

Rev. Joseph A. Vogelweid, spiritual director, was toastmaster while Very Rev. Anthony T. Strauss, spiritual director of the women's national and State sections, delivered the principal address and presented the scroll in the name of the other officers, all of whom had signed their names to the document.

The spiritual director of the young men's division, Rev. R. B. Schuler, also spoke brief words of congratulation, as did Presidents Ben Kuhlmann and Mrs. Rose Rohman. Mr. Kenkel acknowledged the gift and thanked the officers for the expression of their loyalty and friendship.

Included among those present were Rt. Rev. Msgr. B. S. A. Stolte, Rev. Edward A. Bruemmer and Rev. Christian Martin, priests who are among the officials of both organizations.

Benevolent Societies

BECAUSE on the whole their accomplishments are modest, our old fashioned benevolent societies are not, generally speaking, appreciated as they deserve to be.

Not long ago, St. Joseph Benevolent Society, affiliated with St. Michael's Parish of Brooklyn, N. Y., which has just celebrated its diamond jubilee, published a record of its disbursements for thirty years, from 1908 to 1938. One is reminded of a page from the history of some guild of former days, when one reads the Society paid out to members, taken ill in the period referred to, \$9137, in addition to \$6400 granted the families of the deceased.

But while these payments represent an obligation the Society was bound to render its members, numerous contributions were granted for purposes of a religious and charitable nature. Thus two thousand dollars were granted

for an altar dedicated to St. Joseph. The statue, placed on this altar, was evidently available, because the list of expenditures relates that twenty-five dollars were spent for cleaning a statue of the Saint. It had probably stood on the altar which, at an earlier date, had been repainted; for this purpose the society had granted a donation of thirty-five dollars. Contributions to a scholarship fund amounted to four hundred and twenty dollars in the course of years, while forty dollars were contributed toward graduation medals. Nor must we fail to mention the contribution for mass stipends for a total of eight hundred and seventy dollars.

It is not possible to assess the value of certain imponderables, which should be credited to a society such as this. Let those who would minimize the value of our benevolent societies consider what would have resulted, had they been lacking.

Convention Notes: National and State

THE resolutions adopted by the C. V. at its New York convention have come from the press and copies are now available for distribution. A letter, together with a copy of the 12-page leaflet and the Annual Report of the Central Bureau, was mailed to the secretaries of all affiliated societies on Oct. 22nd.

Moreover, the resolutions of the N. C. W. U. convention have also been published within the past month and are being distributed to the societies of that organization.

The opinion has been expressed that this year's propositions of the men's and women's conventions are some of the finest drafted in many years.

Comment on the New York convention of the C. V. continues to be noted. The monthly message of Mr. John Eibeck, president of the Knights of St. George, contains a number of references to the meeting. "The resolutions," he says, "adopted by the convention are true to the policies and traditions of the Central Verein . . . We feel certain that the 86th convention of this grand old organization was one that will long be remembered by those who had the privilege of attending it."

"We are convinced," the writer continues, "that as long as there are Catholic men of the type we find at these conventions . . . the glorious history of the Catholic Central Verein . . . will continue." Referring to the wide-spread differences in background, economic and social standing of the delegates, Mr. Eibeck remarks that "regardless of their standing in life, they were gathered for but one purpose and motivated by the same thought—to promote the Catholic cause in the traditional Central Verein way."

One of the speakers at the youth meeting of the New York convention, Mr. Godfrey P. Schmidt, deputy industrial commissioner of the State of New York, has since been attacked for his utterances on that occasion. Dr. Schmidt has been engaged in an investigation with the intention of removing those holding subversive views from jobs in the division of placement

and unemployment insurance of the State Labor Department. Some 4000 employees in the division will be included in the inquiry.

The New York district council of the State, County and Municipal Workers of America, a C.I.O. union, has demanded abandonment of the investigation and instead has charged Dr. Schmidt himself had given expression to "anti-democratic and subversive views" at the C. V. convention.

Associates of the Deputy Commissioner have shown, however, that the union distorted his remarks by quoting a few sentences out of context, and that "the full speech gave adequate evidence of the investigator's devotion to Democracy and his repudiation of all foreignisms."

The C. V. has long encouraged its member branches and leagues to establish monthly, bi-monthly or quarterly publications. Fortunately, a number of affiliated sections make use of this means of conveying information to their members, with gratifying results. The Minnesota and Texas Branches, for instance, have published monthlies for many years, while the Pennsylvania section has issued a variety of publications. In more recent years the New York and California Branches have published quarterly bulletins.

At the convention of the Indiana Branch held in Richmond in September, the delegates voted to launch a bi-monthly publication to be prepared by the officers and sent to all affiliated societies.

It is to be hoped the results of the new venture will be commensurate with the effort necessary to produce a bulletin of this kind. Such publications meet a long-felt need.

For the first time in many years the C. U. of Ohio did not conduct an annual convention. However, the women's section held their assembly in Cleveland on Oct. 12th at St. Michael's Parish. Rt. Rev. Msgr. John A. Schaffeld, V.F., pastor and spiritual director of the C. W. U. Branch, was host to the meeting.

The program consisted of a high mass, business sessions and a banquet. Rev. Walter A. Lechtenberg, assistant pastor, celebrated the mass and preached the sermon, on the services of the N. C. W. U. Routine business was transacted at the morning and afternoon meetings, while several addresses were delivered at the banquet. Among the participants was Mrs. Mary Filser Lohr, of New York, president of the N. C. W. U. Mrs. Louise Schultz, of Cleveland, was re-elected president.

Plans are under consideration regarding steps to be taken toward reviving the men's organization.

An accomplishment of the C. U. and C. W. U. of Arkansas, reported at the convention held in Subiaco over the Labor Day holiday, is the completion of the bursary for seminarians of New Subiaco Abbey. The bursary, for \$5000, was inaugurated in 1928 at the suggestion of the late Mr. Fritz Sieber, then president of the men's Branch.

The final contributions were received shortly before the convention. In thanking the organizations for

their generosity, Rt. Rev. Abbot Paul M. Nahlen, O.S.B., asserted the beneficiaries of the members' charity would not forget to ask God's blessing on all those who helped prepare the burse.

The Youth Movement

THE moral aspect of the lives of the enlisted and drafted men in the armed forces of the country is discussed by Rev. Edward A. Bruemmer in his activities letter for November. Having referred to the deplorable official sanction given to certain prophylactics, Fr. Bruemmer points out that "good morals cannot be legislated into existence," but that moral stamina is required of the men in service. A portion of the New York convention youth resolution is quoted in this connection.

The second part of the second vice-president's letter is a quotation from the letter recently addressed by the Apostolic Delegate to the Detroit youth conference, insisting that the development of the spiritual perfection of members should be the cardinal objective of any Catholic youth organization.

Specific activities suggested for the month include the offering of Holy Communion for those who have died in the war, conduct of speech contests, organization of bowling teams, sponsorship of a joint social by young men's and young women's groups, and mailing of magazines and books to soldiers and sailors. Particularly recommended is the study of the Apostolic Delegate's letter.

The Natl. Cath. Women's Union took steps at the recent national convention to intensify its efforts in behalf of youth. The second vice-president of the organization in charge of the youth movement, Miss Marion Horn, of Hamden, Conn., on Oct. 15th issued the first of a series of monthly messages to affiliated societies.

The initial communication suggested, among other things, that individual units arrange for courses in Red Cross training.

Jubilee

QUIETLY and with a minimum of ceremony, Rev. Francis S. Betten, S.J., on Sept. 30th noted the sixtieth anniversary of his entrance into the Jesuit Order. The distinguished author and scholar, now stationed at Marquette University, Milwaukee, was long a collaborator of the C. V. and the Central Bureau. He is the author of numerous articles published in our monthlies, and has written several pamphlets and free leaflets as well as press bulletins released by us over a period of many years.

In addition, the jubilarian, 78 years old, has produced a long list of text books used in high schools and colleges, primarily on historical subjects. In failing health for some time, he has been confined to his room for about a year, but still writes an occasional article for Catholic periodicals.

The jubilee ceremonies were confined to a

mass of thanksgiving, celebrated on Oct. 5th by Rev. John F. McCormick, S.J., of Chicago.

Having entered the Jesuit Order in Europe at the age of 18, Fr. Betten taught in Austria before coming to the United States in 1898. Subsequently he taught at Jesuit institutions in Buffalo, St. Louis, Cleveland and Milwaukee. Last year he retired from active teaching.

Fr. Betten's books have been translated into several languages. Only recently, for example, the C. V. Library came into possession of a Dutch translation of one of his works, "Paul Springer." The book was originally published in German.

Catholic Action in Action

FALL programs and activities have been launched by virtually all Central Verein affiliates within recent weeks. The following reports are cited as typical of the undertakings being carried on by the member sections.

Of particular encouragement is the resumption of activity by the Baltimore federation of men and women. St. James Parish auditorium was the scene of the first meeting in some time, held Oct. 5th. Mr. Joseph Molz, an attorney, delivered the principal address, on "The Miscarriage of Justice in the Trial of Christ." Rev. Joseph D. Amon, assistant pastor of Holy Cross Church, is spiritual director of the organization, while Mr. John Schreiber is president.

Rev. Victor T. Suren was the chief speaker at the fall meeting of the Clinton County, Ill., District League, assembled in Beckemeyer on Oct. 12th. Fr. Suren, spiritual director of the Young Ladies' District League of St. Louis, discoursed on the structure of the C. V. and the N. C. W. U., emphasizing the necessity of conventions, mission efforts, and the attitude of the Hierarchy toward the two organizations. Rev. Joseph Immethun, of Maryville, Ill., spoke on the deanery's Cath. Youth Council. Rev. Bernard Hilgenberg, spiritual director, commented on the League's program for the winter months. Six priests and some 150 men and women were present on the occasion.

A variety of addresses featured the Sept. 21st session of the First District of Minnesota, conducted at Farming. The delegates attended mass in a body, while in the afternoon they were addressed, among others, by Rev. Martin Schirber, O.S.B., director of the C. V. Institute for Social Study in St. John's University, Collegeville; and by Mr. Michael Ettel, of St. Paul, president of the C. V. of Minnesota. The district is composed of societies from nine communities.

Delegates to the monthly meeting of the Volksverein of Philadelphia, held Sept. 28th, decided to sponsor an annual observance of the birthday of the late Rev. Theodore Hammeke, one of the founders of the Volksverein. Fr. Hammeke's date of birth is Sept. 25th; at a gathering on that date a bronze tablet was unveiled in the Volksverein hall in honor of the founder. A report on the session was presented to the regular meeting, at which it was also voted to institute a Fr. Theodore Hammeke Mission Fund. Reports of the Williamsport and New York conventions were presented to the members. In addition, three of the four Sisters attending the assembly spoke briefly as did Rev. Benedict Denges, C.Ss.R., who related experiences of his ten-year stay in Rome and the Vatican City.

Reports on the New York convention were also presented to the monthly assembly of the Rochester Federation, held in St. Joseph's Parish hall on Sept. 28th. Particular attention was paid to the resolutions adopted and plans were laid for detailed study of the propo-

sitions during the winter months. Rev. Stephen Aulbach, C.Ss.R., spiritual director, congratulated the organization's delegates on the faithful discharge of their duties and encouraged the group in their determination to conduct an additional meeting each month to study and discuss the C. V. resolutions.

The meeting of October 19th was featured by a discussion of the youth resolution of the recent national assembly. Emphasis was placed on the need of assisting all young men, especially Catholics, in the service of their country. President William J. Fuehrer urged attendance at the forthcoming Catholic Labor College and announced the third regional conference of C.V. societies in northern New York, to be held in the near future. The operation of a co-operative grocery store was explained by Mr. Harry DeCocq, while as a concluding event the letter of the Apostolic Delegate regarding youth organizations was extensively discussed.

Successful beyond expectations was the quarterly session of the Northeastern District, C. U. of Arkansas, conducted Oct. 5th in Paragould. A women's league was established at this meeting. Following benediction the delegates were addressed by Rev. J. M. Hoffinger, host to the assembly; State Branch President Carl Meurer, on the winter program; Mrs. John Willems, president of the women's Branch; Miss Gertrude Edelhuber, on the New York convention; Mr. Willems, first vice-president, on legislative activities; and Rev. George Strassner, O.S.B., on the need for a women's League in the District.

The Apostolate of Books

IN not a few countries of the Far East, among them India and the Philippines, the people have developed a keen appetite for reading. Wherever possible, the missionaries meet this demand by founding Catholic libraries or at least by the distribution of Catholic books, pamphlets and magazines. The Central Bureau on its part assists a number of them to the best of its ability, relying in great part on books donated to it by the clergy and the laity. Acknowledging a consignment of books sent him at Ranchi in British East India, the Rev. Fr. E. De Meulder, S.J., has written us:

"I am afraid I am getting used to your great kindness. Yet I pray for you in thanks for your constant faithfulness to the cause of my (or rather the Master's) public library."

Similarly Rev. A. J. Proost, of the Scheutvelt Fathers, writing from their Provincial House in the Philippine Islands, assures us:

"Many thanks for the two packages of books you sent us recently and which were most welcome. We surely appreciate greatly your kindness to us in remembering us so regularly."

From a Provincial House in the Philippine Islands the Rev. Fr. Rector has written us:

"Many thanks for the many packages of books and magazines; they continue to arrive regularly and are as welcome as ever. The Fathers staying here, or who come here for a few days, or for weeks and months even, are most grateful for your help and sympathy. To have something to read that is both valuable and interesting is of great importance in a House such as this. Especially so, however, during the rainy season when, sometimes for days and days it rains continually, and the rains are heavy at that, making it impossible for the Fathers to get out even for a short walk, and, when slides block the road and prevent the mail from coming in."

The knowledge that the Central Bureau is engaged in work of this nature has prompted, on the other hand, Mother M. Alix, Superior of the Catholic School at Paco-Manila to appeal to us to send them reading matter. This is what she wrote us:

"Undoubtedly many letters of this kind reach you and, I am afraid, sometimes puzzle you. Nevertheless I dare beg your help in the shape of magazines and books, even used, old books for our School and Library.

"We have an enrollment of 1467 boys and girls, from Kindergarten up to High School, and all are poor children and you understand that a school of this kind is a heavy burden. We also have a Reading Room for the public, but we cannot afford to buy books nor to pay subscriptions on magazines we are so badly in need of."

The Central Bureau is helpless to comply with requests of this kind, unless members and friends of our cause send us either books and magazines or money contributions intended for this purpose.

Concerning C. B. Publications

A MISSIONARY Father, internationally known for the activities he promotes on behalf of the Natives of So. Africa, writes us:

"Your *Social Justice Review* is still welcome and as highly useful to me in my work as ever; in fact, even more so since we receive hardly any papers from overseas."

This was written somewhere among the antipodes:

"I should like to assure you how greatly we appreciate your publication, *Social Justice Review*. We find very much interesting information in each issue, and are most anxious to continue as subscribers. In exchange, we are sending you a small paper we have been producing for the National Catholic Rural Movement, which grew out of the Conference of Catholic Farmers at Melbourne early this year. You will find in it many of the ideas which you have enunciated in your publication."

Despite repeated exhortations, only a small number of district leagues and individual societies affiliated with the C. V. have seen fit to subscribe to *Social Justice Review* on behalf of seminaries, colleges, convents, and similar institutions, as well as priests. There are, however, a few of our associated organizations which have done this over a period of some years.

Not long ago, for instance, the Brooklyn Federation renewed nine subscriptions to the journal, intended for a seminary, two colleges, a library, a novitiate, a juniorate, a high school and two priests. The Brooklyn C. W. U. branch, moreover, defrays the cost of seven subscriptions to the *Bulletin*, organ of the N. C. W. U.

Other renewals include one by Mrs. Mary Filser Lohr, New York City, for a historical society, and one by St. Martin's Society, Tours, Tex., for a priest. Furthermore, the St. John's Benevolent Society, of Minneapolis, has renewed its own subscriptions for five copies of the magazine.

Distribution of the two brochures printed by us for soldiers, sailors and marines is being

continued. Hardly a day passes without a request for copies of these publications or a letter of commendation. Writing from a camp in New York State, a chaplain assures us:

"I feel deeply grateful to you and the C. V. for all that you have done for me. It is encouraging to know that some organizations are behind us chaplains and willing to help us by actions rather than by words. At three different times you have sent me pamphlets. The last time I received 500 copies each of 'Guide Right' and 'The Name of God.' I distributed all of the copies of the former brochure at Mass last Sunday . . . I know absolutely that these booklets are read and are doing much good among our soldiers."

An army chaplain stationed in Porto Rico tells us:

"Our local Holy Name Society is anxious to obtain a supply of the pamphlet, 'The Name of God,' for distribution among the men. They have gone on record with the promise to raise some money to help defray your expenses. However, at present they are unable to send you a contribution, since they have invested heavily in their new library."

Necrology

ON Oct. 12th Mr. John A. Roehl, throughout the better part of his life associated with the Central Verein, died at his home in Milwaukee at the age of 62. The deceased was a member of the first board of trustees of the C. V.—elected in 1927—and served until 1938. For thirty years he was secretary of the St. Joseph's Benevolent Society of Milwaukee, the largest single affiliate of the Central Verein.

Among other offices held by Mr. Roehl was that of financial secretary of the C. V. of Wisconsin; he occupied this position from 1927 until the time of his death. Moreover, the deceased had been a regular attendant at national C. V. conventions for many years.

Survivors include a son and daughter, two brothers and a sister.

Word has just been received of the death of Mrs. Adeline Bosack on Sept. 13th in Los Angeles. Mrs. Bosack was the first president of the National Catholic Women's Union, serving in that capacity from 1916 until 1919.

A former resident of Pittsburgh, the deceased moved to California some years ago. She was active in the work of the N. C. W. U. until about ten years ago, when ill health compelled her to relinquish many of her activities of this nature.

RESOLUTIONS

Adopted By

The Catholic Central Verein of America at its 86th Annual Convention, Assembled in New York City, August 16-20, 1941

(Concluded)

Foreign Missions

Over a period of many years members and friends of the Central Verein, and to an extent the associated societies, have been more than generous to the missions. During the fiscal year ended June 30th the Central Bureau distributed, in cash and items purchased for missionaries, a total of \$19,688.07, the largest amount since the Bureau began to serve as a clearing house for mission gifts.

But despite these increased contributions, the plight of the missionaries grows daily more acute, the result largely of the curtailment of all gifts from European countries. And because the missionaries in foreign fields may no longer look to Europe for assistance, they are turning to our country for help.

We realize fully that the cost of living is rapidly rising, as are taxes, in order to meet the cost of national defense. But at the same time we exhort our members to intensify their efforts in behalf of the missions, the great majority of which are in dire need. It is a solemn duty to see that the missionaries are not compelled to stop preaching the Word of God in far-off countries for lack of financial support. No matter how great our expenses are or will be in the coming months, with careful planning at least some money can be laid aside to help those intrepid men and women engaged in fulfilling Christ's injunction to teach all nations.

We would therefore strongly urge our affiliated societies to devise ways and means to help the missions in their hour of crisis. Such for example as the sponsorship of penny or other collections for this purpose.

Palestine

The Catholic Central Verein of America notes with deep regret and sorrow the continuance of the strife and bloodshed—including the aerial bombing of civilians—in and near the Holy Land. This is the very land where the Prince of Peace was born at a time when the world was at peace, where He spent His entire earthly life, where He taught the doctrines of brotherly love and charity, where He suffered and died. We ardently hope the Holy Land of Palestine will be spared further sufferings.

Ven. Bishop Neumann, C.Ss.R.

The Venerable John Nepomucene Neumann, C.Ss.R., as a secular priest and a Redemptorist missionary labored in New York State. Later, as fourth Bishop of Philadelphia, he served virtually the entire State of Pennsylvania, ministering effectively to the spiritual needs of the German immigrants.

In January, 1942, will occur the centenary of the religious profession of this worthy man of God. It would be praiseworthy for all affiliated societies of the Central Verein to observe this centenary in some fitting manner.

We recommend first, that information regarding the life and labors of the Venerable Bishop be spread so as to arouse interest among Catholics in the cause of his beatification; secondly, that individual members of our societies be exhorted to join the Ven. Bishop Neumann League, founded to ask God to speed the day when this outstanding member of the American hierarchy, who brought such glory to the Church in New York and Pennsylvania, will be raised to the altar; and finally, that all be encouraged to make pilgrimages to the tomb of the Venerable Bishop in Philadelphia.

Jubilee of the National Catholic Women's Union

The Catholic Central Verein of America, assembled in its 86th annual convention, rejoices with the National Catholic Women's Union in commemorating twenty-five years of glorious achievement in the field of Catholic Action. While co-operating wholeheartedly in carrying out our program, the N. C. W. U. has also fostered a successful program of its own, one suited in a special way to its members.

We congratulate the National Catholic Women's Union on this auspicious occasion, when a splendid record of activity and accomplishment has been recognized by our Holy Father, Pope Pius XII, in awarding the medal "Pro Ecclesia et Pontifice" to the president, Mrs. Mary Filser Lohr. We sincerely appreciate the quarter-century of co-operation manifested by our sister organization and, convinced of its continued activity, ask God's unending blessing upon these good women in performing their noble, Christian tasks for His honor and glory.

DAS SOZIALE APOSTOLAT

MENSCH UND MASCHINE.

III.

ANDERERSEITS ist auch richtig, dass an vielen Punkten der Erdoberfläche allzuviele Waren aufgestapelt sind, Waren, die keinen Käufer und keinen Verbraucher finden. Diese Warenberge wären freilich nicht vorhanden, wenn nicht unsere fleissigen Maschinen sie erzeugt hätten. Aber dass sie nicht verkauft und verbraucht werden können, daran ist wahrlich nicht die Maschine schuld, sondern der Wahnsinn unserer politischen und wirtschaftlichen Zustände. Wir verstehen noch nicht, die Waren richtig zu verteilen; wir verstehen nicht, den Ausgleich zwischen Bedürfnis und Kaufkraft, das Gleichgewicht zwischen Produktion und möglichem Verbrauch herzustellen.

Mit andern Worten: Zu all den Maschinen, die wir schon gebaut haben, müssen wir noch eine bauen, vielleicht die wichtigste, die unentbehrlichste von allen, die Maschine, die unsere Warenerzeugung und Warenverteilung regelt. Der Menscheng Geist hat sich von der Urzeit an bis heute fast ausschliesslich mit der Beherrschung der aussermenschlichen Naturkräfte beschäftigt. Sie ist ihm in weitgehendem Masse gelungen, und die Frucht seiner Arbeit ist eben unser heutiges Maschinenaggregat. Aber in unserer ungeheuern Maschinenhalle fehlt noch die Maschine, die auch die Naturkräfte beherrscht und lenkt, die im Menschen selbst liegen, in den menschlichen Instinkten, und im Zusammenleben der Menschen, in der menschlichen Masse. Soweit diese Instinkte bestimmte Lebenswerte angreifen, zum Beispiel das Leben selbst, haben wir sie ja schon lange und mit einem gewissen Erfolg zu bändigen gesucht. Aber auf wirtschaftlichem Gebiete, das nunmehr die ganze Menschheit betrifft und in lebenswichtige Zusammenhänge bringt, muss noch fast alles geschehen. Es kann nicht länger bei der primitiven, an die Urzustände der Menschheit erinnernden Willkür bleiben, mit der jeder Mensch, der zufällig die Mittel dazu besitzt, und gar jedes Volk, das ebenso zufällig über gewisse Bodenschätze oder Menschenkräfte in unbegrenzten Mengen verfügt, dass sie alle nach Belieben und aus rein persönlichen und eigensichtigen Erwägungen Waren erzeugen, anhäufen oder verkaufen, ohne jede Rücksicht auf die bei andern Menschen oder in andern Ländern vorliegenden Bedürfnisse oder Produktionsweisen.

Freilich ist diese Regulierung, diese weltumfassende Wirtschaftsmaschine, die Gold, Bodenschätze und Waren und ihren Austausch und ihre Verwertung nach den Erfordernissen des Gesamtwohls regelt, ungleich schwieriger zu bauen als die verwickeltesten Uhrwerke unserer Feinmechanik. Denn sie schliesst einen erhöhten Grad von Freiheit und einen Faktor ein, der individuell, persönlich und sogar geistig ist.

Diese Wirtschaftsmaschine darf den Unternehmungsgeist und den sittlichen Willen des einzelnen nicht ausschalten oder gar unterdrücken. Wie alle mechanischen Sicherungen unseres Eisenbahnverkehrs die persönliche Wachsamkeit und Verantwortung der Zugführer und Stellwerksbeamten nicht überflüssig machen, sondern erst recht fordern, so wird auch die zu erbauende Wirtschaftsmaschine, gerade weil sie ein Wunderwerk der Organisationskunst darzustellen hat, die freie Mitarbeit und den pflichtbewussten Geist jedes einzelnen Wirtschaftsträgers — — sei es ein Individuum, sei es ein ganzes Volk — — nicht überflüssig machen, sondern als Funktionsbedingung immer miteinschliessen. Eine solche Maschine ist möglich; so gut wie die Maschine unseres Eisenbahnverkehrs das Element der Freiheit und der sittlichen Gesinnung in sich aufgenommen hat, so gut kann auch die Wirtschaftsmaschine eines Volkes, ja aller Völker zusammen so gebaut werden, dass die verantwortliche und freie und doch gesicherte Mitarbeit der einzelnen in sie aufgenommen ist.

Die Wirtschaftsmaschine, die alle Fragen der Rohstoffgewinnung und -verteilung, der Fertigwarenbeschaffung und des Ausgleichs zwischen Rohstoffmengen und Fabrikation einheitlich und nach wahrhaft rationalen, also auch gemeinschaftspolitischen Gesichtspunkten regelt, muss erst gebaut werden. Dass sie noch nicht gebaut ist, das eben ist der tiefste Grund unserer heutigen Weltkrise, die uns durch ihren dauernden Druck zwingen wird, das Versäumte nachzuholen. Also nicht der Ueberfluss an Maschinen ist schuld an unserem Elend, sondern der Mangel einer einzigen, wesentlichen Maschine, die eigentlich erst allen andern schon vorhandenen ihren ganzen und höchsten Wert verleihen würde. Die technischen Fortschritte, die in den letztvergangenen Jahrzehnten besonders auf dem Gebiete der Rohstoffgewinnung und der landwirtschaftlichen Produktion ausserordentlich gross waren, haben die Erzeugung in unabsehbarer Weise anschwellen lassen. Die Weltverkehrsmittel, besonders das Lastauto, haben uns gestattet, diese Mengen zu addieren, zu einem einzigen Welthaufen zusammenzutragen. Aber diese Gesamtsumme blieb eben doch ein unübersichtlicher Haufen, der uns nun überall im Wege liegt. Es fehlt uns an Mitteln, ihn regelrecht und bedürfnisgemäss zu verteilen, weil die Verteilung an die Kaufkraft gebunden ist, aber diese Kaufkraft mit der allgemeinen Entwertung des Kapitals noch mehr gesunken ist als die Produktionskosten. Es fehlt uns somit die zweckbestimmte, vernunftgemässe, weder einseitig wirtschaftlich noch einseitig politisch gebundene automatisch wirksame Ueberwachung der Erzeugung und der Verteilung von Waren. Mit andern Worten, die Maschine! Denn eine Maschine ist die durch einen vorgesetzten Zweck bestimmte Anordnung vieler einzelner Teile zu einem automatisch wirkenden Ganzen.

Nun liegt die Tragik dieses Mangels nicht allein auf wirtschaftlichem und sozialem Gebiet. Die Arbeitslosigkeit und Hungersnot ist nicht einmal die schlimmste Folge jenes maschinentechnischen Versagens. Die verhängnisvollste Wirkung ist vielmehr in der Abhängigkeit gelegen, in die nun der Grossteil der Menschen geraten ist, in die Abhängigkeit von politischen und wirtschaftlichen Faktoren, die niemand zu berechnen und sinnvoll zu lenken vermag. Man hat schon oft als das charakteristische Merkmal des modernen Industrialismus die von ihm erzeugte Abhängigkeit der Menschen „von der Maschine“ bezeichnet; gemeint ist damit die Abhängigkeit zahlloser Menschen, ja ganzer Bevölkerungsklassen von den Produktionsmitteln, die heute in den Händen von allzuwenig Menschen angehäuft sind; es ist also eine Abhängigkeit nicht nur von persönlicher Willkür, Gewinnsucht und Machtgier, sondern auch von unberechenbaren Konjunkturverhältnissen, deren tragische Verwirrung wir heute auf einem Höhepunkt angekommen sehen. Nun ist allerdings die Industrie von heute erst möglich geworden durch die Hilfe der Maschine und des technischen Fortschritts überhaupt. Insofern wäre also wirklich die Maschine nicht unbeteiligt an dem Entstehen jener Abhängigkeit.

(Fortsetzung Folgt)

PETER LIPPERT, S.J.

Sturmzeichen.

LAENGST ehe die deutschen Bauern zu Beginn der Reformation dem Bundschuh folgten, der im Bauernkrieg in so furchtbarer Weise zu Geltung gelangte, gab sich vielerorts in Deutschland unter der Landbevölkerung jene Unzufriedenheit kund mit den bestehenden Verhältnissen, deren Folge so viele blutige und grausame Taten waren.

Wie gegen Ende des 15. Jahrhunderts, so lassen sich heute in unserem Lande anklagende Stimmen aus Farmerkreisen vernehmen, auf die natürlich niemand hören wird.

Ein Leser des *Nord-Dakota Herald*, dessen Vorfahren vielleicht mehr als einmal für die Rechte der unterdrückten Bauern eingetreten sind in früheren Jahrhunderten, fügt einer Zuschrift an jene zum grossen Teil von deutschen Russländern gelesene Zeitung folgenden beachtenswerten Passus ein:

„Na, was ist los mit unsern Gesetzgebern? Wollen sie nicht noch den Männern ihre Hosenkнопfe besteuern? Warum schafft man nicht zehn bis 15 von den Offizieren (Beamten) ab oder zieht ihnen von ihrem Lohn ein Stück ab. Haben diese Männer denn nicht soviel Einsicht, dass es so nicht fortgehen kann? Vor zehn Jahren hatte North Dakota 88 Prozent Farmer, heute sind es noch 46 Prozent. Ihr Gesetzmacher vertreibt ja die Leute mit euren hohen Steuern! — Eins wäre gut; wenn ihr einmal eine Faktorei oder Brennelei hättet im Staate North Dakota. Aber ich bin bange, es könnt grad so gehen wie mit der Mühle in Grand

Forks. (Wahrscheinlich. Solange die Politiker das in Händen haben, sorgt jeder zuerst und soviel wie möglich für sich, oft sogar mit Betrug. Das Volk ist dafür da zu arbeiten, zu zahlen für die Herrenleute. Red.) Diese Mühle läuft alle Jahre ins Loch. — So geht es überall, wo man hinguckt. Die Armen werden unterjocht“.

So die Bemerkungen des Briefschreibers. Nun lese man bei Johannes Janssen die Geschichte des Vorabends des grossen Bauernkrieges nach. Man wird finden, dass mehr als ein unzufriedener deutscher Landmann jener Zeit sich fast wörtlich geäussert hat wie nun der deutsche Russländer in Nord-Dakota.

Nachträgliches.

MIT das Beste, was über die diesjährige Tagung des C. V. und des Frauenverbandes geschrieben wurde, stand im *Wanderer* vom 28. August. Hr. Matt, ein scharfer und kritischer Beobachter, hebt hervor, es sei dem C. V. möglich gewesen, sich sogar in der Weltstadt New York durchzusetzen. Es heisst an einer Stelle seines Berichtes über die diesjährige Generalversammlung:

„Wohl vollzieht sich seine Tätigkeit still und bescheiden und nicht unter den Fanfaren der Reklame und dem aufdringlichen und gleich Derwischen tanzenden Licht der Neon-Schilder. Aber er ist da! Dessen waren die Tage des Central-Vereins und des Frauenbundes Zeuge. Und es zeugt für die Lebenskraft und Anpassungsfähigkeit der beiden Verbände selber, dass deren Tagungen für die Teilnehmer wie ein erfrischendes Bad wirken, ob sie in einer Kleinstadt im fernen Oregon (Salem, 1929) und im Mittelwesten (New Ulm, 1940) oder in Grosstädten wie San Antonio (1936) und San Francisco (1939) und New York tagen.“

Ausserdem seien aus dem Aufsatz noch folgende Gegenüberstellung hervorgehoben:

„Wir nahmen an der New Yorker Generalversammlung von 1916 teil, die zu den bewegtesten und lebensvollsten in der Geschichte des Verbandes gehört, der damals zahlenmässig seine grösste Stärke erreicht hatte. Die gleichzeitig in New York tagende Jahresversammlung der American Federation of Catholic Societies wurde von der des Central-Vereins vollständig überschattet. Aber mit voller Ueberzeugung können wir sagen, dass die Tagung von 1941 einen tieferen Eindruck machte, als die von 1916. Der Central-Verein ist trotz des Rückgangs der Mitgliederzahl gewachsen, — innerlich gewachsen.“

Hr. Matt begründet seine Beobachtungen, denen wir zustimmen, wie folgt:

„Eine der Ursachen dieser Erscheinung ist neben der zielbewussten Tätigkeit der Central-Stelle in St. Louis die enge Verbindung mit dem 1916 in New York zum ersten Mal als geschlossene Organisation auftretenden Frauenbund. Dieser pflegt mit idealem Verständnis die Traditionen des älteren Verbandes und setzt in frauenhafter fleissiger Arbeit gar manche der von diesem stets hochgehaltenen Grundsätze in segensreiche Wirklichkeit um.“

Leider bewegt sich die Tätigkeit der Unterverbände und der dem C. V. angeschlossenen Einzelvereine im Laufe der zwölf Monate, die eine Generalversammlung unserer beiden Hauptverbände von der andern scheidet, nicht im gleichen Geleise. Man lässt es an der Klein-